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THE WILEY FARM SERIES

EDITED BY

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FUTURE FARMERS IN ACTION

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of Agriculture

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FUTURE FARMERS IN ACTION

A BRIEF STUDY OF THE DESIRABLE COOPERATIVE
RELATIONSHIPS AMONG YOUNG MEN PREPARING
FOR FARMING OCCUPATIONS

BY

ARTHUR KENDALL GETMAN

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DEDICATED
TO THE
FUTURE FARMERS OF AMERICA

FOREWORD TO FUTURE FARMERS

LIFE as it stretches before you offers a glorious field of adventure and achievement. You are American boys and you are anxious to win. No one can tell you exactly how to do this, unless those who have had greater experience than you may pass on to you the best fruits of their judgment. Just now, our American farmers face the acute problems of uniting their efforts in cooperative endeavor. One of the great purposes of the Future Farmers of America is to learn to cooperate. This little book has been written to help you make the most of your opportunities in learning to work well together.

Of course your teachers and counselors will guide you in learning these lessons. They have had many experiences that you have not had, but do not let this fact prevent you from doing your own thinking. In these pages, by means of the experiences of others and by attempting to bring to you the truth which scientists have developed, we have suggested ways in which people work well together. From the discussion of these suggestions in your Association meetings or among your fellows you should develop principles and practices for use in your own lives. These will be of little value to you unless you put them into immediate use in working together.

Already you are in the midst of stirring life, Education is not so much a preparation for the

future as it is wholesome and right living here and now. Twenty years from now you will not feel much different than you do now. What you are then will depend very much on what you are thinking and feeling now. The associations of Future Farmers of America offer to you a real opportunity to deal wisely with each other. If you can live and work together for your mutual benefit *now*, agricultural co-operation will be assured in your hands.

During the great war J. Mason Knox caught the spirit of cooperation in working for a common cause as he wrote his verse that expresses a truth quite as valuable in peace as in war:

“It is not the guns or armament
Or the money they can pay;
It’s the close cooperation
That makes them win the day.
It is not the individual
Or the army as a whole,
But the everlastin’ teamwork
Of every bloomin’ soul.”

Sound business practices and right human relations are two basic elements which underlie effective cooperation in agriculture. Even though cooperative leaders are putting into practice the best principles of business organization and management, their efforts cannot bring best results when leaders and members have the wrong attitude toward each other or when selfishness, personal pride, prejudices and grudges take the place of friendliness, integrity, and clear thinking on the problems which concern the entire group. Likewise when wholesome human re-

lations exist between members their interests suffer if their business is not conducted in accordance with sound principles.

Here we shall consider only those problems which deal with our human relationships in working together. As we undertake our study of the elements of human engineering, let us take a bird's-eye view of the problems which confront us and the problems with which the scientists have been dealing in recent years.

We cannot hope to make progress in cooperation until we have some idea of the ways in which we learn. The psychologists have labored many years to determine how the human mind works and how we learn friendliness, kindness, cooperation and the like. Therefore, in Chapter II we shall consider some of the fundamental truths regarding the simple steps which we must take in learning to work together.

Our experience has taught us that one of the chief traits of character which we should possess, as we deal with each other, is integrity. Accordingly, in Chapter III under the title "The Goal of Integrity" we shall examine this trait in order that we may be helped in acquiring it.

When two or more persons decide that they desire to work together, at once they face the problem of organizing their talents and materials in order to accomplish a common purpose. Under the title "Organizing Our Powers" in Chapter IV we shall study the various ways in which people organize themselves for work, giving special attention to the need for each member finding out what his respon-

sibility is and doing his best to discharge his duty to others.

In Chapter V entitled "Selecting and Supporting Leaders" the thought will be centered about the qualifications of leaders, choosing the right kind of leaders and the responsibility of members. Growing out of these considerations there will come problems of conflicting opinions. Since much of our difficulty in working well together arises from our different viewpoints, we shall deal with the causes of the conflict of opinion and the use of the conference in settling our differences. Discussions of these and related problems are presented in Chapter VI entitled "When Opinions Conflict."

"Setting and Holding Right Ideals" is the title of Chapter VII. Here we shall study the great need for our having right ideals and aspirations to guide us in our cooperative activities. Many business failures and many life failures are due quite as much to the wrong kind of ideals and standards as to inferior ability to manage or to work skillfully with one's hands. This embraces possibly the most important idea in the book, since we cannot hope for success in working together unless we learn the great lessons of setting for ourselves high ideals and standards and holding to them.

ACKNOWLEDGMENT

ALTHOUGH this brief study has cost its author much more thought and labor than will be apparent, it falls in his estimation far below the demands of this urgent theme. Each chapter and many sections could readily be expanded. The content has been limited, however, to the elements of the beginning that is now being made to raise our cooperative practices onto a higher plane which may enable us to ward off some of the dangers now besetting our American agriculture.

For their encouragement and suggestions the author is indebted to his colleagues, Mr. W. J. Weaver, New York State Department of Education, Dr. R. M. Stewart and Mr. E. R. Hoskins, New York State College of Agriculture, and Mr. A. P. Williams, Federal Board for Vocational Education. Grateful acknowledgment is also made of the courtesy of the several publishers for permission to make quotations at many points in the volume.

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FUTURE FARMERS IN ACTION

CHAPTER I

WORKING WELL TOGETHER

“We did it,” declared Lindbergh as he brought his plane to rest at Le Bourget on that eventful evening in May, 1927. His happy choice of “we” gave a new meaning to an old word. President Coolidge, as he presented the hero of the air with the plaudits of his countrymen, pointed out that more than a hundred companies had manufactured parts for the Spirit of St. Louis, and that the flight had been made possible by the contribution of funds by a group of business men in St. Louis. Thus “We” was most appropriate because it became the symbol of the combined effort of many.

We live in an age of combined effort. There are many evidences of our working together. The small factory has united with other factories to form a company. Railroads have been consolidated into national systems. Industries and public utilities have been merged into gigantic corporations. At present more than fifteen million persons hold shares of stock in companies operating in the United States. The individual working alone has been displaced by the combined efforts of many. It has been profitable to cooperate.

In America remarkable progress has been made

in building a prosperous nation, in increasing the power of each individual to produce and in creating conveniences and comforts of life. At the close of the Civil War our population numbered about 31.5 millions and in 1928 about 118 millions. During this same period the development in a few phases of our national life is indicated in the following:¹

Our national wealth increased from 16 billions of dollars to 350 billions of dollars.

Our foreign trade increased from 785 millions of dollars to 9 billions of dollars.

The total mileage of our railroads increased from 31 thousand miles to 249 thousand miles.

The revenue from our railroads increased from 153 millions of dollars to 6.25 billions of dollars.

The enrollment of pupils in our public schools increased from 5 million boys and girls to 25 million boys and girls.

The total value of our manufactured products increased from 2 billions of dollars to 63 billions of dollars.

The total value of our farm products increased from 2.5 billions of dollars to 13 billions of dollars.

The number of horsepower of mechanical energy per worker increased from 1.14 hp. per man to 4.3 hp. per man.

While our population increased about 3.7 times, our national wealth increased about 22 times, our railroad mileage about 8 times, our public school enrollment about 5 times, the value of our manufactured products about 31 times, the value of our agricultural products about 6 times and the number of horsepower per worker about four times.

At present the United States occupies about seven per cent of the land area and has about six per cent

¹ Data from reports of the U. S. Departments of Agriculture, Commerce and Interior.

of the population of the globe, yet we produce more than fifty per cent of the grain and raw materials. The great progress which has been made in developing a strong nation of happy and useful citizens, has been due chiefly to (1) the knowledge which has been gained in the sciences and the applications which have been made of this knowledge to commerce, industry, agriculture and the health of the people, and (2) to the first lessons we have learned in cooperation.

THE DEVELOPMENT OF SCIENCE

Science is the accurate knowledge which we have concerning the world in which we live and the nature of man. It has required many years to develop such knowledge. We have made greater progress in science in the last century than was made in all previous time. Painstaking students have been at work for many years, searching for knowledge of the laws of nature. Because their search has been so painstaking and because they repeated their studies when first attempts failed, we have come to call them *re-search* workers. As new truth has been found, and applications made of it, practical inventions have been forthcoming. Locomotives, telephones, gas engines, steamships, printing presses, typewriters, air-brakes, electric motors, Bessemer steel and roller mills are but an indication of the use that has been made of our knowledge of science during the century. Indeed, within the past twenty-five years automobiles, airplanes, dirigibles and artificial refrigeration have come as the outgrowth of scientific truth. More recently we have been startled by

such achievements as flying the Atlantic and Pacific oceans, sending photographs by wireless and speaking around the globe without wires.

In the field of medicine, marvelous strides have been taken in the protection of health and in the treatment of disease. In agriculture, the searching for new truth and the use of scientific knowledge have enabled us to replenish and to conserve the fertility of the soil, to develop new species and varieties of plants, to improve the quality and productiveness of livestock, to control insect and disease ravages and to manage the farm business effectively.

But we are yet in the twilight of our knowledge of the natural sciences. We seem to have entered upon a period when we may expect far greater progress in our knowledge of nature. The past has been but the beginning of a new day. It now seems probable that a day will come when scientists will look upon our present knowledge and experience as mere rudiments of a scientific dawn. Of our present knowledge of science Edison declares, "No one knows one-seven-billionth part of one per cent about anything."

The scientist works with great exactness. Molecules, atoms and electrons enable him to understand many of nature's laws. One scientist compares the atoms in a drop of water with the number of inhabitants of the globe in the following impressive manner. There are approximately two billion people on the earth. If each man, woman and child had five hundred million dollars, the total number of dollars would not equal the number of atoms in a drop of water. Then the atom is still further sub-divided

into the electrons which possess a minuteness which staggers the imagination. Is this fancy? To the trained worker, not at all. These particles of matter have been weighed and counted. Radium, x-ray and radio bear witness to their reality.

As we recount the marvels of science we sometimes forget that the early beginnings were very slow and very costly in human effort. Now, we welcome the pioneer and research worker who bring us new truth. But scarcely three centuries ago one took his life in his own hands when he delved into the mysteries of nature. Even a hundred years ago the progressive men of science were ridiculed. It is reported that in Ohio in 1828 the trustees of a local school were asked for permission to hold a public meeting in the school house for considering the development of railroads. The trustees are said to have replied, "You are welcome to use the school room to debate all proper questions; but such things as railroads . . . are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of 15 miles an hour by steam, He would have foretold it through his holy Prophet. It is a device of Satan to lead immortal souls down to Hell."

✓ COOPERATION

Long ago man earned his living by hunting and fishing. Much of his constant warfare was to secure food, since he had not learned to save supplies for a time of need. Flocks of sheep and cattle, in part, met the need for the storage of food. Gradually he

progressed to the stage of cultivating plants for his own use and for feeding his flock. This early control of grains, fruits and vegetables marked the beginning of agriculture. When food could be stored for later use, he forsook his wandering and nomadic life and began to settle into small groups. With group life came the need for tools and devices to aid in agriculture and to give employment for those not farming. Then, for the first time, he began to own real estate.

Little by little he became skillful with his hands. Soon inventions came and he began to harness the powers of the wind and the rivers to replace his own energy and that of his animals. From these simple and crude beginnings our vast modern structure of industry, commerce, communication and agriculture have developed. From the earliest days of warfare man learned his first lesson in cooperation. He discovered that many persons working together could wage warfare or conduct certain types of work much more successfully than if one worked alone. Each generation has brought a more complex civilization. Each century has found us more dependent upon each other for our happiness and our wellbeing. At present we work together in at least four definite ways: (1) government cooperation, (2) the corporation, (3) the cooperative association, and (4) the improvement league.

Government cooperation.—Our government is our chief means of cooperation since all of the people constitute the government and since all of the people benefit through government service. Our national, state and local governments render many services

to us. They make and enforce laws which enable us to live well together, they protect our personal and property rights and they supervise many activities such as the building of highways, the collection of taxes, our public schools, our banks and our insurance companies. Also our government cooperates in the promotion of construction projects of public interest and in maintaining certain standards in the conduct of business, such as the granting of copyrights and patents, fixing grades of products and in conducting research into new fields of work which will benefit the people.

One of the most striking illustrations of government cooperation is found in agriculture. Soon after our nation was formed the government began the collection of seeds and plants from other countries, and their distribution to farmers in selected regions. This small venture grew into our present department of agriculture, employing over 20,000 trained workers. The service of the Weather Bureau designed at first to benefit the farmers has grown to be a valuable commercial and social asset. Through various acts of Congress the United States Departments of Government cooperate with the several states in conducting research work in agriculture and maintaining instruction in the land-grant colleges of agriculture, in maintaining an extension service in the field of agriculture and home economics and in organizing and maintaining instruction in agriculture in high schools and special schools. In all these activities the government acts as a cooperator in providing funds, supervision and counsel for the work throughout the nation.

Instances of governmental cooperation with the States, counties and local communities, industrial and commercial organizations and with private citizens are very numerous. Our national and state governments especially are great information-gathering bodies. Citizens are at liberty to call upon government specialists for advice and information in almost any field of work. From meager beginnings our departments of government now constitute a vast nation-wide means of cooperation among all the people for mutual happiness, welfare and safety.

The corporation.—A business corporation is another valuable means of cooperation. It provides a means for conducting a business in which large numbers of people are involved. Two groups of persons are concerned in the work of a corporation; (1) the share or bond holders and (2) the persons employed to conduct the work. A corporation is usually financed by the furnishing of money by many persons. When one invests capital in a corporation he receives certificates or shares of stock showing the proportion of the total investment which he has contributed. Frequently, corporations need additional capital and borrow money through the sale of bonds. Persons purchasing these bonds actually have a mortgage on the property of the company, whereas the stockholder is a part owner of the company.

In the early days one man might build a factory or operate a short railway or a small steamship. As larger factories, longer railroads and bigger ships were needed to care for increased business, it became

apparent that greater capital could be supplied by a number of persons banding together than could be supplied by any individual. Working in groups not only permitted larger enterprises but in addition reduced the risk of failure by one person who, if he "put all his eggs in one basket," might face financial ruin if the business did not do well. The corporation has made possible the development of our larger industrial plants, our extensive railway systems and our large commercial organizations throughout the world.

Combining the resources of a large number of persons is a remarkable source of power for carrying on many enterprises which increase our happiness and usefulness. One great advantage of a corporation is that its existence does not depend upon the life of one or more individuals. An official or a stockholder may die, yet the business continues.

Persons who invest funds in a corporation expect profits or dividends. Corporations usually employ persons to carry on the business, such as executives, superintendents, foremen, specialists and workers. The work of the corporation is controlled by a board of directors who employ the executives to whom they delegate responsibility and whose work they usually supervise. The majority of the workers in a large corporation like the United States Steel Corporation are responsible to a foreman or to a superintendent. When the business is expanding, additional persons are employed, while in a period of depression large numbers of persons are discharged. The relationship between a worker in a corporation and the

board of directors representing the stockholders is one of employee and employer. The activities of the workers are directed by someone in authority.

The cooperative association.—As we have noted the chief purpose of a corporation is to make a profit. Another form of business organization in which large numbers of persons work together, is a cooperative association, in which the chief purpose is not profit but service and financial saving. When a group of farmers organize for the purpose of selecting, packing, shipping and securing a better market for their apples, or when they combine to maintain a mutual fire insurance or telephone company, they usually set up a cooperative association. Through such an association they expect services in pooling their commodities or they anticipate savings. A cooperative association may have a form of organization very similar to that of a corporation, that is, directors, superintendents and managers. It retains its membership, however, through services well performed or through substantial financial savings rather than through the payment of dividends upon money invested.

There are many different ways in which the business of the world may be conducted. Some types of business such as railroads, banks, insurance companies, steel companies and stores may be conducted most efficiently as a business corporation. Farming is an example of a type of business which can be conducted best by an individual operator co-operating with other operators in a cooperative association for buying and selling commodities, or for conducting such activities as fire insurance pro-

tection, cooperative telephone lines or a cooperative creamery. At present the farmers' cooperative insurance companies covering a property value of more than seven billions of dollars constitute the largest cooperative agency in this country. For 1925 the Secretary of Agriculture reports 50,000 cooperative telephone companies in farming districts, and a total of 10,160 cooperative marketing associations aggregating a membership of 2,025,000 persons with a volume of business totaling \$2,200,000,000. For 1927 the Secretary reports that two cooperative marketing associations passed the eighty million dollar mark in the volume of business, six associations have passed the fifty million dollar volume and 150 associations have passed the one million dollar volume. For that year, about one-third of our farmers sold commodities through a cooperative.

A distinguishing feature of a cooperative association is the *equality* of its members. The activities of members are not directed as are the activities of workers in a corporation. A cooperative membership is quite like the membership of share-holders in the corporation except that in the former instance money is not invested for a profit, even though members may contribute their money to carry on the services which the Association is expected to give. Cooperative members share equally in responsibility and in the benefits of service. In a successful cooperative, the good will of a large number of persons is a valuable asset. When members expect service *from* their cooperative, they must accept the responsibility to give service *to* it, through assisting in setting up the kinds of service to be rendered, through

the choice of qualified leaders, through the acceptance of responsibilities when directed by the officers, through loyalty and through honest effort to promote the welfare of the entire association.

The improvement league.—A fourth form of co-operation which has helped greatly in our living and working well together is found in the multitude of groups of people who, because they are interested in achieving some particular goal unite their efforts. Some of the more common leagues of this type include boys' clubs, the Y. M. C. A., parent-teacher associations, community improvement leagues, athletic clubs, women's clubs, civic leagues, playground associations and tuberculosis societies. Certain other groups such as chambers of commerce, boards of trade, bar associations and manufacturers' associations are formed primarily for business, and social and educational purposes.

Such groups as these are often very influential in molding public opinion upon important questions. The motives of some groups are narrow and prejudiced whereas the motives of others are liberal and broad-minded. All of them seem to have as their purpose the *improvement* of conditions or persons either within or without the group. If the goals to be achieved are worthy, and if members hold high ideals of service and avoid "meddling," excellent results may be accomplished. The educational purpose as set forth in the Declaration of Purpose of the National Grange, the blue triangle symbolizing the three-fold service of the Y. M. C. A., the four-leaf clover symbolizing the 4-H goal for club work among boys and girls and a motto such as "We

Grow as we Serve," which one group of young farmers has chosen, illustrate high types of purpose.

THREE STEPS IN OUR PROGRESS

From small and crude beginnings, mechanical inventions have assumed stupendous proportions. From the harvest of scientific truth that we have developed within the century, if we look carefully, we shall note a distinguishing feature of our progress in science and three steps or stages in our growth.

In the first century Nero described a turbine steam engine. Aristotle, three centuries before Nero, recorded the elementary properties of electricity. It has taken many centuries for the fruits of this early knowledge to ripen, because men failed to *test* their experience. One of the first students of science to understand the importance of testing his theories and his experience was Galileo, an Italian, who lived about three centuries ago. His mind was very inquisitive and, at an early age, he was not satisfied with what he had been taught by the philosophers about the world in which he lived. For eighteen hundred years, the teaching of Aristotle regarding falling bodies had been the basis of scientific thinking. Aristotle had declared that a body would fall to the earth in direct proportion to its weight, that is, the heavier the body the faster it would fall. Galileo declared this to be false, and was roundly reprimanded for daring to differ with the great Aristotle.

"But," he said, "I'll show you." He weighed carefully two pieces of iron in the presence of his

opponents, indicating that one piece weighed several times as much as the other. Then he climbed the leaning tower of Pisa for his demonstration. In the presence of the mystified faculty of the university he dropped the pieces from the tower at the same instant, and of course, they struck the ground at the same time. By his simple experiment he had established a new method in science. He did not accept theories until he had tested them in practice. In modern times we are greatly indebted to Galileo for his courage, and his clear thinking. He taught us to study things and materials, to observe accurately and to profit by our experience when it has been tested.

Through our progress in civilization and our efforts to harness the powers of nature, three important steps have been taken. These are (1) the step of trial and error, (2) the step of tested experience and (3) the application of scientific knowledge.

The discovery of x-rays and radium and their uses illustrate well these three stages. Sir William Crookes, a British scientist, reported an experience which he had while working in a dark room with a vacuum glass bulb. He had sealed a wire into each end of the bulb and had passed an electric current through it. A strange purple light with a bluish glow on the surface both attracted his attention and later caused considerable comment as he reported the experiment. About twenty years later Röntgen, a German physicist, also observed the bluish glow in a vacuum tube when a current was passed through it. One day he was summoned from the laboratory and quickly laid the glowing bulb on a book in which

was laid a large key as a bookmark. Quite inadvertently a photographic plate-holder lay under the book. Later he used the plate for taking a picture. What was his surprise when he developed the plate to observe a dim outline of the key which he had used for a bookmark. Both he and his colleagues were greatly mystified as to the origin of the outline of the key on the plate. Finally he decided to reproduce each movement he had made. When the plate was developed he was overjoyed to find the key reproduced through many pages of the book. Very carefully he continued his studies, perfecting each step, until finally he was convinced that he could produce a ray that would penetrate solid matter and yet be invisible to the eye. The applications of the x-ray in medicine have revolutionized the practices of physicians. They are of incalculable value in diagnosing and treating disease. Likewise in industry there are many uses of the peculiar ray when it becomes necessary to penetrate solid substances for locating impurities.

Radium is the most precious material on earth. Its discovery came about in quite as accidental a way as the x-ray. Becquerel, a French scientist, was working with a substance called pitchblende when accidentally he placed the substance over an undeveloped photographic plate. When the scientist developed the plate it was fogged. He concluded that there was some substance in the pitchblende which gave out powerful rays. Forthwith, scientists strove to locate this unknown element. Monsieur and Madame Curie of Paris announced to the world just thirty years ago, that they had suc-

ceeded in liberating this new substance we now know as radium.

Both discoveries came about quite by accident. When the scientists observed an unusual circumstance such as the outline of a key on the plate, or the effect of the unknown mineral in fogging a plate, they proceeded at once to profit by the experience, to get new facts and to draw new conclusions. Bit by bit, very slowly and with great effort, experiences were tied together until the truth regarding x-ray and radium began to appear.

The step of trial and error is well illustrated by the scientists in their efforts to study the nature and use of x-ray and radium. Very slowly they profited by each bit of experience which they had gained by this laborious method. The second step is illustrated in the use which was made of the laws of science which had been developed. It was soon established that x-rays could be counted upon to act in definite ways under certain conditions and that radium possessed certain properties and functions. The step of application of our scientific knowledge is shown in the many applications and uses which have been made of the x-ray and radium in industry and in medicine.

STUDYING THE NATURE OF MAN

The three steps in the growth of scientific knowledge have been described at length, because it is important for us to know how man has learned about nature. Only in recent years have we begun to study the powers locked up within ourselves, our nature, our intellect, our habits and our character. We are

just beginning to understand and to know how to control these powers. We must make progress in gaining knowledge of ourselves in very much the same way as we have progressed in our knowledge of natural forces if we are to cooperate successfully.

Our progress in making applications of the laws of human nature in working together lags far behind our progress in applying scientific truth in dealing with material things. Aristotle, one of the finest of the Greek teachers, wrote extensively about physics, astronomy and politics. His ideas about the natural laws and his notion of the chemical and biological processes are now quite ridiculous even to a pupil in the elementary school, yet his teachings in the field of polities and ethics are quite as applicable today as they were 2300 years ago. "Does this mean that his penetration in the sciences of man exceeded so greatly his grasp of natural science, or does it mean that the progress of mankind in the scientific knowledge and regulation of human affairs has remained almost stationary for over two thousand years? I think that we may safely conclude that the latter is the case. It has required three centuries of scientific thought and of subtle inventions for its promotion to enable a modern chemist or physicist to center his attention on electrons and their relation to the mysterious nucleus of the atom, or to permit an embryologist to study the early stirrings of the fertilized egg. As yet relatively little of the same kind of thought has been brought to bear on human affairs."¹

² *Mind in the Making*, Robinson, J. H., p. 8. Quoted by special permission of the publishers, Harper & Bros., New York.

It is the purpose of this volume to present some of the essential truth which has been developed by the scientists in psychology, economics, and sociology and to make certain suggestions regarding the applications of this truth to the problems of co-operation in agriculture.

As new inventions have been made, new kinds of employment have developed, until at present our nation is made up of a large number of *specialists*. Each individual gains special skill and knowledge in performing the work of his vocation. Each man's special talent has made it possible for us to multiply our powers for serving each other. In the United States at present there are about 7,000 different kinds of specialists. The development of railroads, highways, motor vehicles and ways of communicating by means of newspapers, the radio and movies has knitted us together.

Increasingly we are dependent upon each other. With the passage of time the number of specialists is quite certain to be increased as new demands are made upon us for new and improved abilities. Thus in the future we shall have greater need for cooperation than in the past. This is especially true in agriculture.

NEED FOR COOPERATION IN AGRICULTURE

'At one time our American farmers were quite independent. Their clothes were made at home from the wool which they produced. Practically all of the food consumed by their families was home grown. Such additional supplies as were needed were secured by exchanging goods with the mer-

chant. But a vast change took place when new lands were developed, railroads were built and villages grew into cities. As markets began to be farther from the farms, "middlemen" handled the farmers' commodities. Wholesalers, country dealers, jobbers, and retail merchants came between the farmer and the consumer. With expanding markets came the inevitable competition of farmers in other parts of the country and with farmers in other countries. Clearly new systems of marketing were needed to meet the new problems.

The commercializing of farming operations brought new problems of living together. Roads, bridges, schoolhouses, churches, recreation centers and community halls could be built much more economically by working together in large groups. From these small beginnings in cooperation have grown our strong local groups, influential state agencies and powerful national associations for improving the conditions of rural life.

The need for cooperation among farmers is acute. There are three chief factors which indicate such a need: (1) farming is not adapted to corporation management, (2) the farmer is dealing constantly with organized agencies and must organize his interests in order to secure adequate returns for his labor and the capital which he has invested, and (3) individual efficiency in farming requires both efficient production and effective marketing.

1. Present experience indicates that farming is not adapted to corporate management. In this country corporation farms usually are not successful. On some tropical farms where unintel-

ligent labor performs the manual work, an enterprise such as banana-growing may be satisfactorily conducted by a corporation. In America, however, where our ideal is to keep a fair proportion of our intelligent and self-respecting citizens on the land, farming by a corporation does not seem practicable.

The manager of a corporation farm encounters many difficulties. For one thing, the work is not regular as in the factory. The work on some days and during some seasons requires many times as much labor as is required at other periods, due to weather conditions, seasonal changes and market fluctuations. Then too, each farmer must be able to direct his own labor, in order to meet sudden emergencies. Much waste is therefore encountered in the use of labor directed by a manager. The individual farmer on the other hand, if he is resourceful, meets emergencies as they arise. Some days he works fourteen to sixteen hours; at other seasons he rests.

The most efficient farm business thus far developed is that in which the operator himself works and also directs the labor of a few additional workers. In such a business, the operator invests his capital, maintains his home on the farm and conducts those enterprises to which he may give his personal management. To him the farm is both a home and a means of making a living. Nearly all of the 6½ millions of farms in the United States are operated as family units, because on this basis production cost can be reduced to a minimum and the largest net profit returned to the operator.

2. On every hand the farmer finds that he must

deal with organized agencies, as he buys machinery, seed, feed, fertilizer or supplies, or when he sells his products. Freight rates for his commodities are determined by railroad corporations. We have noted that production is adapted to a farm scale or a family organization. It is clear, then, that the individual farmer, in order to deal effectively with other groups, should unite his efforts with those of other farmers, if he expects his interests to be safeguarded.

The large corporations have demonstrated that it pays to cooperate. In 1870, according to the census there were 808 iron and steel establishments employing 75,037 workers with a capital investment of 121.8 millions of dollars. Fifty years later, the number of establishments had decreased to 695 but the number of workers had increased to 416,748 and the capital invested had grown to 3,458 millions of dollars. With 113 fewer plants, nearly six times as many workers were employed and nearly thirty times as much capital invested. The same general trend holds for a large number of our American industries. Such facts indicate that industrial corporations find it greatly to their advantage to combine their efforts into larger and larger organizations. As cooperation through corporations has safeguarded the interests of large groups of people, so, the interests of agriculture will be improved by working together in buying and selling commodities and in gaining the benefits of better living conditions.

3. One of our largest life insurance companies recently studied the prospects of a hundred average young men starting out at the age of twenty. Forty-

five years later these young men were distributed as follows according to their business achievement: Fifty-four were financially dependent on relatives or charity, five were just able to make their own living, four were well to do and one was rich (thirty-six were dead). After we have taken account of unfortunate circumstances we still have a great deal of evidence that from the business standpoint at least a large number of persons represented in this study were inefficient. They were unable to finish the race. Likewise in the field of agriculture many business failures are recorded because of inefficient methods.

From the standpoint of production our American farmers are nearly three times as efficient as were their grandfathers. A comparison of the production in agriculture in the period from 1917 to 1926 shows this increased efficiency very strikingly. In the five-year period 1922-26 there were fewer acres in crops, fewer cattle and hogs and horses, fewer farms being operated and fewer men working on farms, yet the products from agriculture increased nearly fifteen per cent over the period 1917-21. Increased use of farm machinery, better transportation facilities and better farm management account chiefly for this efficiency. Each generation of farmers has produced more per man than the previous generation. This increase is likely to continue since such practice is an important element in successful farming.

But efficiency in production is not enough. There must also be increased efficiency in marketing. Personal efficiency in the business of farming embodies both production and selling. As agriculture becomes

more commercialized and as specialization becomes centered in definite areas the demand for better selling facilities will be even greater than now. Thus future farmers may be sure that the need for effective cooperation will be increasingly acute.

CHAPTER II

HOW WE LEARN

WHEN Charley Paddock set his record of $9\frac{3}{5}$ seconds for the hundred-yard dash he demonstrated superior *ability* as a sprinter. In the last World's Series baseball season one player showed superior *ability* in batting by having a score of 397 as compared with a companion whose score was only 321. Another evidence of ability is shown by the student who earned an average standing of 94.81 in examinations for his four years of high school work. This student had superior *ability* to pass examinations as compared with hundreds of other students who earned lower marks or who failed to pass the examinations.

One scientist has taught us that there are three major fields of human *ability*.¹ (1) Persons who are able to handle and manage *things* are said to have mechanical ability. Such persons are usually very skillful in handling tools, machines, livestock or materials. The blacksmith, the mechanic, the printer, the draftsman and the farmer are illustrations of persons who usually possess a great deal of mechanical ability. (2) Persons who are able to manage *ideas* are said to possess abstract ability.

¹ Thorndike, E. L.: *Principles of Teaching*, The Macmillan Co.

For example, the author, the preacher, the lawyer, the teacher and the banker to be successful must be able to handle numbers and symbols and to use words and phrases in expressing their ideas to other people, either in writing or orally. (3) Persons who are able to manage and to deal effectively with *people* are said to have social ability. Foremen in shops, superintendents of workmen in the field, physicians and ministers are able to conduct their work most effectively when they understand men and when they are able to secure their cooperation and confidence.

Now, all of us possess these three kinds of ability to some degree. All of us differ, however, in the extent to which we have developed our abilities to deal with things, with ideas or with people. The boy, for example, who earned such a creditable record in his high school examination was able to deal with ideas much more effectively than his classmates. Likewise the baseball player with a batting average of .397 was able to handle a bat much more successfully than his companion with the score of .321. In almost any direction we may choose to look we find examples of differences in the ability of persons to deal effectively with people. The presidents of our corporations, our leaders in government, officers in our local organizations and the judges of our courts usually give evidence that they are able to work with different people and to accomplish the purposes for which they are employed.

In Chapter I the progress which the human race has made in the development and applications of science is pointed out. Here it is important to note

that these scientific achievements came because man improved in his ability to deal with *ideas and things*. When the scientists studied the theories of what caused certain happenings of nature they were dealing essentially with ideas. As they worked with materials, tools, equipment and the substances of nature they were dealing with both ideas and things. The result has been that, during the last half century we have become very skillful in studying science and in making practical uses of scientific truth, in our daily living. During the same period however, we have not made as much progress in dealing with people.

LEARNING BY DOING

When we "learn" anything we are changed; that is, after we have learned to skate, to swim, to sing or to act courteously we are different than before we learned to do these things. By education we improve our abilities to think, to act and to feel. Education changes us from what we *are* to what *we ought to be*. What we become through education depends upon what we are by nature. Paddock, by nature, had a muscular body and strong powerful legs that were capable of development for running.

The chief aim of all learning is a useful and happy life for the learner. To accomplish this aim we should have such things as good health, a knowledge of the world, right habits of thought, action and feeling, ideals of honor, integrity and service, and powers of self-control, courage, accuracy, leadership and cooperation. Almost all of our happiness and usefulness is bound up in certain traits or abilities

such as friendliness, kindness, cooperativeness, sympathy, courage, justice and self-control. Practically everything we do is affected by such traits. If such traits become habits with us in our everyday affairs, we have made a great gain in right living.

Nature is constantly at work to help us, if we understand and use her laws. If we are courageous and trustworthy in little things and take every opportunity to put these traits into action, soon and quite without our realizing it we have fixed the habit of being courageous and trustworthy. Thus when we are tempted to be yellow or to cheat even in small matters we do not have to wage a battle with ourselves, because the habit of courage and trustworthiness comes to our rescue. A habit actually precedes a thought. Through life, right habits are great energy-savers.

In my boyhood it was fashionable to hang mottoes on the wall, such as, "Always Be Honest," "Dare to Do Right," and "Be Trustworthy." Merely framing such mottoes and hanging them on the wall did little good in helping us to do what the motto suggested, unless each day we did honest things, performed right acts and dealt trustworthily with each other. Merely being told or reading what it is well for us to do is not enough. We must actually *practice* those traits that we desire to have. We learn only as we practice.

We learn much better when our practice succeeds. In learning to swim, for example, we learn the motions that succeed and we learn not to, use the motions that *fail*. If we discover that cooperating with our fellows helps us gain such things as better

friendship, better school spirit, more money for each person or a good time for the crowd we tend to learn the trait of cooperativeness. On the other hand we learn not to play "the lone wolf" because each time we try it we encounter grudges, bad feeling and frequently we lose money.

There are many valuable traits, such as cooperativeness, integrity or courage, which cannot be practiced formally, or just by themselves. It would be quite ridiculous for a boy who was finding it difficult to get along with people, to devote an hour a day to the quiet, steady practice of cooperation. Cooperativeness is not learned that way. To learn to cooperate we must practice working well with others under actual conditions of life on the football field, in the classroom, in an association meeting or by electing a leader and supporting the enterprise of our group. We must experience cooperation among our fellows if we are to acquire this trait.

THE VALUE OF YOUNG MEN'S ASSOCIATIONS

In a Chicago Museum there is a large piece of sculpture embodying two figures. One shows a young man standing alert, with muscles taut and face aglow as if inspired by a true purpose. Your attention is directed to the other figure and presently you realize that it is the same youth but in a different attitude. His muscles are soft and he reclines on his elbow. His face is dull, uninteresting and cynical. You are attracted to the alert figure whereas the reclining figure repels and disgusts you. Lorado Taft, the sculptor, has fittingly written under the figures, "I feel two selves struggling within me."

Carlyle often repeated the question which all must face, "Wilt thou live a hero or a coward?"

Luck may make a man rich, but it will never make him a gentleman. We do not become courteous or trustworthy by accident. We acquire those traits of character which assist us in cooperating first by *wanting* to acquire them and second by grasping every opportunity to put those traits into practice. Professor James, who contributed richly to our knowledge of the mind, wrote, "We all intend when we are young to be all that may become a man, but the great destroyer cuts us down." My grandfather seemed to have caught this truth when he wrote on the flyleaf of a Bible which he gave me as a boy, "Young man, you will be what you are now becoming." Members of the Future Farmers of America are provided a valuable means for practicing the qualities which will enable them to work well together both now and in the future when they have entered farming. The habits gained in youth through cooperation in an association are quite certain to remain through life.

The extent to which the purposes for which the Future Farmers of America were organized have been achieved gives us a measure of the effectiveness of our learning to cooperate. As stated in the constitution these purposes are:

1. To promote vocational education in agriculture in the public schools of the United States.
2. To create more interest in the intelligent choice of farming occupations.
3. To create and nurture a love of country life.

4. To encourage recreational and educational activities among students of vocational agriculture.
5. To promote thrift.
6. To encourage cooperative effort among students of vocational agriculture.
7. To strengthen the confidence of the farm boy in himself and his work.
8. To promote scholarship among students of vocational agriculture.
9. To develop rural leadership.

A FEW ILLUSTRATIONS

It may be difficult for some to grasp the full meaning of traits of character, especially in reference to their use in our happiness and usefulness. A few illustrations have been selected, therefore, to assist you in gaining a better understanding of these problems. These illustrations have been chosen from many fields of experience. Many more might be given. At the beginning of each incident appears a statement of a trait which the experience seems to illustrate most aptly.

Sympathy

Recently I observed a group of boys playing baseball in a sand lot near my home. The interest in the game and the real skill which some of the players were exhibiting attracted my attention. As I watched the progress of the game I noticed one lad who was very lame. He had apparently been afflicted with infantile paralysis at some time. When it came time for him to bat there was quite an uproar of dissent.

One of the lads shouted, "Aw! he can't run."

Quickly one of the older boys stepped up and declared, "Well, I'll run for him. Haven't you got any sense? If you were lame, I guess you wouldn't want to be told about it."

Unselfishness

Professor Stephen M. Babcock of the University of Wisconsin has given to the world in his discovery of his simple method of determining butter fat in milk, known as the Babcock test, one of the most valuable contributions of science. In 1900 he was awarded the Grand Prize of Honor by the International Exposition. The following year he was awarded a medal by the University of Wisconsin as a token of appreciation of the people of that state for his services. In presenting the medal the Governor said:

"This is indeed a rare occasion. The events that have given rise to it are ennobling and inspiring. Professor Babcock of our University in the course of his work as a scientist, made a practical invention of untold commercial value, which has revolutionized the dairy industry of the world. A colossal fortune was within his grasp, by putting it aside he sacrificed all pecuniary consideration to his high sense of duty and obligation and gave to the public the priceless product of his great genius and disinterested labor. In the midst of the spirit of commercialism in which we live surrounded by a sordid desire for wealth, its unscrupulous methods of attainment, its idolatrous worship, its unworthy power, such an example of pure-minded, honorable conduct, placing a public benefactor high in the confidence of the people, above all taint of suspicion, gives the dedication of his invention to the public even greater moral than money value, and should make a lasting impression upon the citizenship of the state. The acknowledgment of such an act is uplifting to the holy politic, the state. It improves each community, affects each home, and inspires each individual."

Service Through an Ideal

It is related that Dr. Russell Conwell, the nationally known lecturer and minister, while he was an officer of the Union army in the Civil War dedicated the efforts of his life to the achievement of a noble purpose. The incident occurred at one of the front line encounters. A lieutenant had been detailed by Doctor Conwell to bring for him his sword and certain important papers. Upon his return, the lieutenant had nearly reached Doctor Conwell when he was mortally wounded. Having only sufficient strength to complete his journey, he fell dead at the feet of his superior officer. Doctor Conwell was profoundly moved by the incident and declared with emphasis:

“From this time forward, I'll live the life of two men; the life of this brave man and my own.”

Few examples of greater service to mankind are recorded than the sacrificial efforts of Doctor Conwell in his brilliant career as a lecturer and preacher. By his profession he earned several millions of dollars, practically all of which was given for benevolent and charitable causes. At his death it was reported that his estate was less than \$10,000.

Neighborliness

A man going down from Jerusalem to Jericho fell among robbers who stripped and belabored him and then went off leaving him half dead. Now it so chanced that a priest was coming down the same road, but on seeing him he went past on the opposite side. So did a Levite who came to the spot; he looked at him but passed on the opposite side. However, a Samaritan traveling came to where he was and felt pity when he saw him; he went to him; bound his wounds up, pouring oil and wine into them, mounted him on his own steed, took him to an inn, and attended to him. Next morning he took out a couple of shillings and gave them to the inn keeper, saying, “Attend to him, and if you

are put to any extra expense, I will refund you on my way back." Which of these men, in your opinion, proved a neighbor to the man who fell among the robbers? (Luke x:30-37.)

Patience

"An important man left the White House in Washington for the War Office, with a letter from the President to the Secretary of War. In a very few minutes he was back in the White House again, bursting with indignation. The President (Lincoln) looked up in mild surprise.

"'Did you give the message to Stanton?' he asked.

The other man nodded, too angry for words.

"'What did he do?'

"'He tore it up,' exclaimed the outraged citizen, 'and what's more, sir, he said you are a fool.'

"The President rose slowly from the desk, stretching his long frame to its full height, and regarding the wrath of the other with a quizzical glance,

"'Did Stanton call me that?' he asked.

"'He did, sir, and repeated it.'

"'Well,' said the President with a dry laugh, 'I reckon it must be true, then, because Stanton is generally right.'"

The angry gentleman waited for the storm to break, but nothing happened. Abraham Lincoln turned quietly to his desk and went on with his work. It was not the first time that he had been rebuffed. (Bruce Barton, *The Man Nobody Knows*, pp. 5-6, Bobbs-Merrill Co.)

Leadership Through Self-control

"In the early months of the war when every messenger brought bad news, and no one at Washington knew at what hour the soldiers of Lee might appear at the outskirts, he had gone to call on General McClellan, taking a member of the Cabinet with him. Official etiquette prescribes that the President shall not visit a citizen, but the times were

too tense for etiquette; he wanted first-hand news from the only man who could give it.

"The General was out, and for an hour they waited in the deserted parlor. They heard his voice at last in the hall and supposed of course he would come in at once. But the 'Young Napoleon' was too filled with his own importance; without so much as a word of greeting he brushed by, and proceeded on his haughty way upstairs. Ten minutes passed—fifteen—half an hour—they sent a servant to remind him that the President was still waiting. Obviously shocked and embarrassed the man returned. The General was too tired for a conference, he said; he had undressed and gone to bed!

"Not to make a scene before the servants, the Cabinet member restrained himself until they were on the sidewalk. Then he burst forth, demanded that this conceited upstart be removed instantly from command. Lincoln laid a soothing hand on the other's shoulder. 'There, there,' he said with his deep, sad smile, 'I will hold McClellan's horse if only he will bring us victories.' " (Bruce Barton, *The Man Nobody Knows*, pp. 6-7, Bobbs-Merrill Co.) Quotations by special permission of the Publishers.

CHAPTER III

THE GOAL OF INTEGRITY

INTEGRITY is a trait of character. As here used, it embodies those qualities of moral soundness, uprightness, trustworthiness, loyalty and the like which enables us to deal effectively with others. Also it includes such qualities as open-mindedness, thoughtfulness, patience and persistence, which we need quite as much when we are alone as when we are with others. Integrity relates to the fine art of being genuinely oneself. When we possess this trait we "integrate" ourselves as a member of some group. We are an integral part of such a group. We so act that the group is made stronger because we are a member of it, and that we benefit by being with others. Character is formed chiefly by our relationships with our fellows:

On the ridge between Lake Erie and Lake Chautauqua in southwestern New York, there used to be a barn, so placed that as the rain descended on the west slope, it was finally drained into Lake Erie, thence into Lake Ontario and through the St. Lawrence River to the Gulf of St. Lawrence. The rain which fell on the east slope, drained into Chautauqua Lake, thence into the Ohio River, down the Mississippi, finally reaching the Gulf of Mexico. What a difference the ridgepole of that barn made in the destiny and direction of the rain which fell.

Moral standards are like the ridgepole of that barn. As it determined how the water should run, so our moral standards determine how we act and what we do. Integrity is a moral standard, which includes, as we have noted, those qualities which enable us to get along with people. Being genuinely yourself, for example, is a most valuable guide in working with your fellows. Pretending to be what one is not is sure to lead into troublesome paths. Each of us has a personality all his own, and we live most richly when we give these personalities a chance to grow as nature intended they should. When we try to ape other people, when we harbor grudges or false pride, when we pity ourselves or when we make ourselves think that the opportunities of others are so much better than ours, we are unjust to ourselves, get along poorly with others and hinder the growth of integrity.

"I don't care what people think of me. I've got to live my own life," a young man was heard to declare. What a foolish remark. All of us have responsibilities to others. As a father provides for his family, in a real sense he belongs to his wife and children. Many times I have spoken at high school commencements, and always I am impressed with the pride and joy of parents and friends of those who have graduated. The young people have made others happy. What a fine power that is, yet what a responsibility it brings. They are being depended upon to make good.

A lad cheated in an important examination. When he was apprehended and brought before the principal, his first statement was "Please don't tell my

mother. It will kill her, to think that I cheated," "But," replied the principal, "you should have thought of that before you cheated. You have a responsibility to your mother and you should have been true to it."

Integrity begins at home. We can not hope to deal effectively with others unless we have our own mental house in order. If some one calls you a thief, you are indignant and are ready for a fight. In a discussion, if someone declares, "You are to blame for all this trouble," your disposition is ruffled, and you harbor unkind thoughts. Certainly it would have been better for him to have said, "All of us seem to be to blame for this trouble." It is not difficult to tell in advance, therefore, what people are likely to do when *you* make statements like the above. Right speech and the right attitude toward others is a first lesson in integrity. Benjamin Franklin in his autobiography has many valuable suggestions in regard to "manners of the mind." He writes:

"I make it a rule to forbear all direct contradictions to the sentiments of others and all positive assertions of my own. I ever forbade myself the use of every word or expression that imported a fixed opinion, such as certainly, undoubtedly, etc., and I adopted instead of them, I conceive, I apprehend, or I imagine a thing to be so and so; or it appears to be at present. . . .

"When another asserted something that I thought an error, I denied myself the pleasure of contradicting him abruptly, or of showing immediately some absurdity in his proposition; and in answering I began by observing that in certain cases or circumstances his opinion would be right,

but in the present case there appeared or seemed to me some difference. . . .

"I soon found the advantage of this change in my manner; the conversations I engaged in went on more pleasantly. The modest way in which I proposed my opinions procured them a readier reception and less contradiction. I had less mortification when I was found to be in the wrong, and I more easily prevailed with others to give up their mistakes and join me when I happened to be in the right."

THE SCOUT LAWS

The Scout laws illustrate the qualities of integrity. The leaders in scouting made accurate studies of the conduct of boys under their guidance and made a selection of twelve qualities which should constitute rules of conduct. As a part of his oath, each scout declares that on his honor he will obey the scout laws. The laws and the scout oath follow:

1. A Scout is trustworthy. A Scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his Scout badge.

2. A Scout is loyal. He is loyal to all to whom loyalty is due; his Scout leader, his home and parents, and country.

3. A Scout is helpful. He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least some good turn for somebody every day.

4. A Scout is friendly. He is a friend to all and a brother to every other Scout.

5. A Scout is courteous. He is polite to all, especially women, children, old people, and the weak and helpless. He must not take pay for being helpful or courteous.

6. A Scout is kind. He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

7. A Scout is obedient. He obeys his parents, Scout master, patrol leader and all other duly constituted authorities.

8. A Scout is cheerful. He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

9. A Scout is thrifty. He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay but must not receive tips for courtesies or good turns.

10. A Scout is brave. He has the courage to face danger in spite of fear and to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat does not down him.

11. A Scout is clean. He keeps clean in body and thought, stands for clean speech, clean sport, clean habits and travels with a clean crowd.

12. A Scout is reverent. He is reverent toward God. He is faithful to his religious duties, and respects the convictions of others in matters of custom and religion.

Scout Oath

On my honor I will do my best to do my duty to God and my country and to obey the Scout Laws; to help other people at all times; to keep myself physically strong, mentally awake and morally straight.

The scout oath and the scout laws have been a powerful influence in the lives of thousands of boys and young men in meeting problems of boyhood and in dealing with people later in life. Qualities of

integrity, which they embrace, are true moral standards.

FACTORS OF SUCCESS

It has been helpful for young men to study the lives of men who have attained distinction in many trades and professions. In many instances, such men have given valuable suggestions which have grown out of their lifetimes of experience. Charles M. Schwab, for example, has selected ten commandments of success as follows:

1. Work hard. Hard work is the best investment a man can make.
2. Study hard. Knowledge enables a man to work more intelligently and effectively.
3. Have initiative. Ruts often deepen into graves.
4. Love your work. Then you will find pleasure in mastering it.
5. Be exact. Slipshod methods bring slipshod results.
6. Have the spirit of conquest. Thus you can successfully battle and overcome difficulties.
7. Cultivate personality. Personality is to a man what perfume is to the flower.
8. Help and share with others. The real test of business greatness lies in the giving of opportunity to others.
9. Be democratic. Unless you feel right towards your fellowman you can never be a successful leader of men.
10. In all things do your best. The man who has done his best has done everything. The man who has done less than his best has done nothing.

Surely, such qualities as these would help anyone to succeed anywhere. The vital point, however, is that such success qualities must be practiced in everyday living, if they are to form the trait of integrity.

THE MASTER FARMERS

Many publications of the agricultural press of the United States are cooperating in the Master Farmer movement. The purpose of this movement is to select a limited number of practicing farmers who are chosen by a group of judges because they possess outstanding qualities of integrity. The purpose of the movement is to honor all agriculture and all farmers by bringing honor to outstanding men who have made good in the business not only economically but also in their home life and as citizens. The stories of the achievements of the Master Farmers may constitute a real guide to others who see in the open country their opportunity for self-expression and usefulness.

While Theodore Roosevelt was President, he wrote to his son Kermit, "I enjoy being President, and I like to do the work and have my hand on the lever. But it is very worrying and puzzling, and I have to make up my mind to accept every kind of attack and misrepresentation. It is a great comfort to me to read the life and letters of Abraham Lincoln. I am more and more impressed every day, not only with the man's wonderful power and sagacity but with his literally endless patience and at the same time his unflinching resolution."¹

Like Theodore Roosevelt, gaining comfort and inspiration from the qualities and achievements of his great predecessor in the presidency, all of us may profit by the qualities and achievements of those

¹ Theodore Roosevelt, "Letters to His Children," p. 61. Chas. Scribner's Sons, New York.

working in a field similar to ours. One of the great benefits of the Master Farmer movement and the honor which comes to farmers of outstanding ability and integrity, is the inspiration of their lives to young men preparing to farm.

SELF-CONTROL

Self-control is a vital part of integrity. Many a worthy effort goes on the rocks because we "fly off the handle." Benjamin Franklin's rule (page 37) kept him well balanced and poised so that he could deal with others successfully. So much depends upon self-control in carrying out the qualities of integrity in building a strong character that it is worth while to make a brief study of it. When people become angry and dissatisfied when working together, and start a quarrel, the reason is usually found in the word *hate*. Frequently we think that when we hate someone because of what he has said or done that he is the one who suffers most. Nothing is further from the truth. Actually, we are the ones who suffer by hating, because it is evidence that we have lost self-control, that we are harboring grudges and that we are letting prejudices take the place of clear thinking. Personal hatreds have wrecked many friendships and have wrought much havoc in our working together.

In the earliest days of the human race, might prevailed, and those who were the strongest and who could fight the best finally survived. Now, fighting is born of hate. When it became necessary to fight, the individual who could harbor hate most quickly and the most violently usually could fight best, other

things being equal. So it has come down to us at the present time, that it is easy for us to harbor hate when our rights have been infringed upon.

Certain glands of our bodies, when we are angry, pour fluids into our blood stream which stimulate the heart to increased activity. This prepares the individual for a muscular battle. In the early days the hate was worked off as muscular energy with the result that when the individual was tired out, the hate usually disappeared. But in modern times it is quite different. As we deal with each other troublesome problems arise which annoy us and we tend to become hateful. Through civilization we have learned not to give vent to this hate through a muscular battle, with the result that the hate harbors in one's mind. As we turn it over and over again in our thoughts it finally works deeply into our nature and it becomes very difficult for us to overcome the hatred and even more difficult to correct the habit of harboring grudges and prejudices against individuals. We are told by the scientists that hundreds of persons are now inmates of hospitals for the insane, primarily, because they have let hatred play such an important part in their lives that it has unbalanced them mentally.

On page 33 an incident was related in the life of Lincoln in which the War President was sorely perplexed with certain hatreds and prejudices harbored by Secretary of War Stanton. According to the narrative, Stanton had called the President a fool. It was further reported that Stanton declared that Lincoln was a low, cunning clown, and that he was "the original gorilla." Mindful of Stanton's atti-

tude, the President nevertheless appointed him to the important post in his cabinet because he knew that Stanton was the outstanding man for the position. Be it said to the credit of Stanton that, when standing beside the bier of the martyred Lincoln, he declared, "There lies the most perfect ruler of men the world has ever seen. Now, he belongs to the ages."

CHAPTER IV

ORGANIZING OUR POWERS

ONE of the great movements in history was led by Moses. His skill as law-giver, military commander, judge and executive transformed the band of restless undisciplined ex-slaves, wandering for forty years in waste places, into a self-governed and self-respecting people. Visiting Moses, Jethro, his father-in-law, declared, "The thing that thou doest is not good. Thou wilt surely wear away both thou and this people that is with thee, for this thing is too heavy for thee. Thou art not able to perform it thyself alone." Then the wise elder directed the young executive to provide laws for governing the people and to select "able men of truth" and make them rulers over thousands, over hundreds, over fifties and over tens. Thus began one of the earliest recorded organizations of people. Through the generations this experience has been repeated countless times until it has reached its finest fruits in our own period. We are making such rapid progress because we have learned to organize our powers.

In well developed organizations, two main activities are commonly undertaken. One of these relates to the way in which the work of the organization is to be done. In our national government, for example, we have three main branches of service,

legislative, judicial and executive. The executive department with nine secretaries and the attorney general who are responsible to the president further illustrates the manner in which the president carries on the business of the government. In a corporation a board of directors is responsible to the stock-holders and carries on the business through the employment of officers, heads of departments, foremen and the like. The term "organization" frequently is used to indicate the way in which the business of any group is conducted.

Providing ways and means for conducting the work of persons banded together is accomplished chiefly by applying sound principles of business management. If such principles are put into practice successful cooperation is assured provided the cooperators have the right attitude of mind toward working together. Thus the second type of activity which is undertaken in organizing our efforts effectively relates to the cooperator himself. At present, our greatest need in organization seems to be in developing and maintaining the right point of view on the part of members who wish to cooperate. We need a strong conviction that the regulated efforts of members of an organization can and will strengthen the interests of each member. Many corporations and cooperatives recognize this problem and provide a special branch of service to guide their membership in keeping the right attitude of mind in working together.

Let us examine the activities of a group of young farmers as they have worked together.

Twenty-two boys enrolled as vocational students in a department of agriculture faced the problems of purchasing feed, seed, fertilizers and supplies for the work which they were undertaking as supervised farm practice. They made inquiry of the teacher as to ways and means of meeting their difficulties. He suggested to them that, in keeping with the growing practice among farmers, they would gain much if they organized their efforts and purchased many commodities cooperatively. Subsequently, a Young Farmers Association was formed for the purpose of buying and selling farm commodities and for gaining other benefits through organization. For several years, consistent savings resulted to the Association members in the purchase of supplies and in the selling of eggs, vegetables, potatoes and livestock.

As the group became larger in subsequent years, the boys discovered that there were many benefits other than financial savings to be gained by maintaining an active organization. One of the boys was sick for a number of months and it became the pleasure of the Association to send flowers and fruit to him on several occasions and to have members visit him regularly. One of the member's mother died and the Association, through the officers, sent a floral tribute. The boys in cooperation with the home economics department conducted several father and son banquets to which members of the board of education and many practicing farmers were invited. At the regular meetings of the Association, special educational features were conducted, including debates, pageants, addresses by outside speakers and timely topics by individual members. In addition to these activities the Association took real pride in cooperating with the teacher in making the instruction effective. Older members gave assistance to younger ones. When the teacher desired to have his pupils undertake a long-time program of farm practice, the Association became an active

agency in encouraging and helping members to undertake such work. Many picnics, camping trips and athletic meets were held as a part of the recreation program.

The discussion in one of the Association meetings, relating to the establishment of a thrift bank, illustrates the way in which the young men worked. As a part of its report on the yearly program, a special committee had urged the Association to encourage members to save and invest money which had been earned from supervised practice or by working for wages. The remarks of the chairman gave the point of view of the committee:

"We had a talk with the cashier of the First National Bank and he said he would give us all the help he could. He liked the idea of our starting a thrift bank because it gave us a simple and definite plan for saving money. He made a big point of the fact that hit-and-miss methods of trying to save money would never get us anywhere."

"But," interposed one member, "I don't see that we gain anything by having a thrift bank in our Association. All we have to do is to go to the National Bank and they will give us the same privilege."

"Very true," replied the chairman of the committee, "but I think you miss the main point of the plan. If we have a thrift bank, the National Bank will furnish the pass books and will allow us to appoint one of our members as cashier. Once each week he will take deposits from members. Depositing regularly gets us in the habit of saving. Then, too, having our own cashier makes it easy for us to deposit without going to the bank. Also, our committee thought that if our Association got squarely behind a thrift program, members would take advantage of it and learn to save and invest their money in worthy enterprises."

The thrift project was voted as were many other activities such as a better seed campaign for the crop projects and a cow-testing association for members owning or man-

aging dairy cattle. Associations of young farmers in two other schools soon were organized. The counselor of one of the groups proposed that the young men organize themselves into a State Association of Young Farmers, declaring at the first meeting of the three groups, "I believe that we have a fine opportunity here to help you boys in learning to cooperate. We teachers will keep in the background and give you a chance to carry on your own organization."

A constitution was prepared and ratified at that meeting. The purpose of the State Association of Young Farmers was declared to be:

(1) To encourage and assist in the organization of a young farmers association in each school of agriculture.

(2) To aid local groups of young farmers in providing instruction and participation in conducting cooperative enterprises, promoting thrift, encouraging financial saving and improving the education, social and recreational facilities of the group.

(3) To conduct an exchange service so that there may be mutual financial saving and an exchange of helpful experiences and activities among groups and among individual members of the Association.

(4) To conduct an Association paper whereby members may be kept informed of the activities and achievements of the various groups, and whereby helpful suggestion relative to the accomplishment of the purposes of the Association and the purposes of the local groups may be presented.

(5) To organize and conduct such state-wide contests as will promote instruction and participation in working together, on the part of individual members and on the part of local chapters of the State Association.

Subsequently, a state-wide publication was edited and financed by the Association. Speaking contests, judging contests, inter-association debates, and athletic meets, group

picnics and camping trips are a partial list of other activities of the Association.

Simultaneously with the development of groups of young farmers studying agriculture in one state, other groups throughout the United States were being formed. Many state associations came into being because of a vital need for unifying the efforts of local groups. In November, 1928, at a special convention of representatives of the various state associations, the National Association of "The Future Farmers of America" was established. A constitution and by-laws were prepared and adopted, officers were elected, and a national body of trustees were named, to have general guidance of the movement throughout the country.

YOUNG FARMERS' ORGANIZATION

The members of the various local and state branches of the Future Farmers of America are putting into practice at least four essential elements in a successful organization: (1) They have banded themselves together to accomplish definite purposes or to gratify specific wants. (2) They have adopted their own constitution and rules and regulations under which they are to be governed. (3) They have provided ways and means for accomplishing the purposes of their organization. (4) They have provided opportunities for members to *respond* to the needs of their organization for service.

Gratifying wants.—A chief purpose in working together is to gratify our wants. To know what these wants are and to express them clearly is an important task in cooperation. The young farmers in the school described above worked together for financial saving, for educational improvement and for recreational advantages. These aims were ex-

pressed in their constitution, very much as the framers of the Constitution of the United States expressed their purposes in the preamble which declares:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

A clear statement of the wants to be gratified has at least three advantages. First, members know what they are striving for; second, when the purposes are so defined ways and means for accomplishing them may be established, and third, a measure is set up so that at the end of a given period the results of working together may be determined in terms of what it was hoped to accomplish. If such results as financial savings, educational advantages and wholesome recreation have not been achieved, members have a right to ask what is wrong and how the weaknesses in the organization may be corrected.

Rules and regulations.—A football game is an excellent means of cooperation. Twenty-two players vie with each other so that an equal number of men controlled by the rules of the game strive to rush the ball toward opposite goals. The game affords exercise and sport for the players and provides a thrilling sight for the spectators. If a player does not abide by the rules he is disqualified. The regulations are agreed upon in advance and are enforced by the officials of the game.

The rules of the game are quite as important in

working together as they are in athletics. The right kind of regulations properly enforced lie at the foundation of good cooperation. Such rules are commonly expressed in a constitution or are adopted as amendments and by-laws. Unless there is provision for the enforcement of the rules and regulations they are of little value. The failure of the Colonists to provide a government under the Articles of Confederation is an illustration of rules and regulations which could not be enforced. Congress was not respected. It could make laws but it could not enforce them. It asked for large sums of money to support the government but the states refused to be taxed by the central authority. Not until the Constitution was ratified was the federal government given power to execute the law.

A group of young farmers organized into a local association constitutes a true democracy because all of the members have a share in making the rules by which they are governed. Many school districts and many townships have this kind of organization. All of the people meet and decide what should be done, who should be chosen to conduct their business and how much money is needed to carry on the school or the activities of the township. When small groups of persons organize their powers with other groups as is done in a township, county, state and national government, a *republic* is formed, that is, the people choose representatives who meet at the county seat, the state capital, or at Washington, to make laws, under which we live. Representatives are given power to speak for the people by whom they are chosen.

Organization into groups.—The young farmers described on page 47 according to their constitution elected a president, a vice president and a secretary-treasurer. The president was empowered to appoint committees to deal with such activities as program making, athletics, buying and selling commodities, market reporting, the thrift bank and members in distress. Each committee was headed by a chairman who planned and supervised the work of his group and reported at the request of the president. At stated meetings the secretary-treasurer made reports of receipts and expenditures and of the minutes of regular and special meetings. When the news bulletin of the state association was published an associate editor for the local group was appointed to collect news items for sending to the editor-in-chief of the bulletin.

When the state organization of young farmers was perfected similar officers were elected and similar committees were appointed. In addition, seven vice-presidents or regional executive officers were elected. These executives were given the responsibility of conducting work of interest to regional groups of associations, for conducting group rallies, picnics, athletic meets and the like and for gathering and summarizing news items for the state bulletin.

With the organization of the Future Farmers of America the interests of the young farmers have been carried forward on a national scale. The affiliation of local groups into a State association and in turn the affiliation of state groups into a national association illustrates sound practice on the part of young men working together for common pur-

poses. There are many interesting parallels to this kind of organization among the cooperative associations. The local community groups, the county associations, the state federation and the national Farm Bureau Federation is a case in point. Another illustration is found in the Dairymen's League Cooperative Association which maintains small local units of farmers, county groups, district groups and a central organization having jurisdiction over members in the entire New York milk-shed.

EACH PERSON HAS RESPONSIBILITY

The word responsible is derived from the word *respond*. In an organization each person should *respond* when he is called upon to perform certain work. In government, in a corporation or in a co-operative, each member is responsible to one or more persons. The President of the United States, for example, is responsible to the people. Each cabinet officer, as head of a department of the government, is responsible to the president by whom he was appointed. In turn the assistant secretaries and the heads of divisions and bureaus are responsible to a cabinet member. Dipping further into the organization we find each bureau made up subordinate officers, specialists, assistants and clerks, all of whom report and are responsible to the chief of the bureau.

A similar chain of responsibility is found in a corporation. The directors are responsible to the stock-holders. In turn, the president is responsible to the board of directors by whom he is employed. Throughout the organization, the line of responsibility between vice-presidents, heads of departments,

superintendents, auditors, foremen and workers is clearly established and maintained. In the government and in the corporation if an employee fails in his responsibility through incompetent service or immoral conduct, he is discharged. It is usually customary to reward persons who fulfill their responsibilities competently, by promoting them in the organization so that they may assume greater responsibilities and receive increased compensation.

The responsibility of members in a young farmers' association is a vital feature in their success. As we have noted, the members of a cooperative occupy a position similar to the stock-holders of the corporation. The work of employees of a cooperative is *controlled* by the officers and directors. The members constituting the cooperative, however, are not so controlled except as they are bound by contract with the central organization. This freedom of members to choose what they shall do, how they shall perform their work, and whether or not they shall sign a yearly contract, lays bare the very nerve of the problem of cooperation. The fact that members are free so to choose places a vital responsibility upon them to decide wisely and to consider fully their own needs and interests as well as those of others over a long period of time.

Organization is teamwork. History is largely a study of human teamwork or ways in which large numbers of people have organized their efforts. Best teamwork results when each member performs his part well. A stone mason was building a wall; a passer-by, marveling at his workmanship, inquired,

"How do you manage to find a place for so many stones of different sizes and shapes?"

"Ah, that's the art in masonry," was the reply. "It's not the size nor the shape of the stones but their arrangement that matters. The good workman finds a place for them all."

As stones differ in size and shape, so we, in working together, bring different experiences and different personalities. In the words of the mason it is the arrangement of these personalities so that each performs his part well that makes possible effective cooperation. A football player cannot hold his place on the first team many weeks if he does not "play the game" with the team as a whole. Likewise in a young farmers' group, in the business organization or in a bureau of the government each must find his place of service and render that service well.

On the outskirts of a mid-western city stands a large factory long since unused. At one time, the company which owned it manufactured railroad cars made from wood. The day came when steel cars, because of their durability and safety in a time of accident, began to replace wooden cars. Confident that the steel cars were "a passing fad" the company's officers continued to make wooden cars. Their poor judgment and their failure to meet the responsibilities which had been placed upon them brought heavy losses to the stock-holders, which ultimately made it necessary to close the factory.

The experience of one of the large cooperative organizations illustrates the importance of responsibility on the part of the leaders to their members. The officers withheld from members certain knowl-

edge of the financial condition of the cooperative and repeatedly refused to pay the members in full for the products which the Association had marketed. Dissatisfaction and distrust soon prevailed. The officers were dismissed and many months and much money were required to reinstate the good standing of the cooperative.

Still another illustration of responsibility is found in the frequent experience when members, who are not held by contract, sell commodities outside the cooperative, thus breaking the market. In 1922 the members of the Dairymen's League Cooperative had their loyalty and responsibility severely tested. Certain milk buyers tried to break the pooling plan by means of an extensive publicity campaign showing how much more the producers would have received had they sold outside the pool. A counter program of education by the League officials was successful in showing League producers that in the long run they would get better prices by holding to the pool plan. The loyalty of members has since demonstrated the value of members' responding to their organization.

In 1927 there came another instance of League members' accepting responsibility. The executives anticipated a milk shortage during the season of low production and took every means to urge members to increase their milk production so that the demands of the market could be met and so that it would not be necessary to import milk from outside the normal territory. The response of members to the appeal netted an increase of nearly 5,000 cans of milk daily during the shortage period.

One of the most convincing illustrations of the effectiveness of the organized efforts of rural people is found in the action of the New York Farm Conference Board. In 1929 both the executive and legislative branches of the state government were interested in sponsoring the interests of rural people. In accepting their invitation to present a program of legislation the Farm Conference Board agreed that their recommendations should be unanimously endorsed by the members of the Board and that such recommendations should be presented through one voice. The Conference Board was made up of the executive officers of the leading agricultural organizations of the state so that such a decision reflected the combined opinion and endorsement of these agencies. The result of this action for a unified program was far-reaching. Essentially all of the recommendations of the Board embodying valuable assistance in the matter of highways, bridges, public schools, research in agriculture, reforestation and testing accredited herds were adopted by the Legislature and endorsed by the Governor. In the meetings of the various organizations much difference of opinion developed. Likewise in the meetings of the Conference Board many views were expressed. However, when the program was prepared it represented the combined judgments of the several groups. The effectiveness of its presentation by one voice was responsible in large measure for its endorsement by the Legislature and the Governor.

CENTRAL VS. LOCAL CONTROL

A point which has been widely discussed in matters of cooperation is whether it is best to have a large amount of freedom in the control of local units by local members or to have a highly centralized control by another body such as the federal government or the central office of a cooperative. Thomas Jefferson believed in decentralizing everything possible into the local branches of government and believed that "the people should manage their government and not be managed by it." Alexander Hamilton strongly urged the greatest possible amount of power in the hands of the federal government. Through the history of our country there have been the proponents of each theory of government.

In the cooperative movement in agriculture two general types of organization have been established. The local cooperative creamery and the local crop selling organizations represent the type of working together in which all of the management and control rests with the local members. The large cooperatives which handle commodities throughout one or more states and which have the management highly centralized in the main office typify an organization at the opposite extreme. Much local control means greater interest on the part of members but its chief weakness resides in the fact that local units compete with each other and frequently fail to grade the products in accordance with market standards. Strong central control on the other hand may bargain more effectively in the sale of products, may

insure a more uniform standard of product and may, on occasion, act more quickly to meet a changing market condition.

Our present experience seems to indicate that a middle-ground in the management of a cooperative association is best. In union there is strength only when such union gives to each local unit freedom to choose its representatives and to make decisions which affect its members. There is, of course, little to be gained by merely federating a group of associations unless by so doing the work of local groups may be strengthened. The greatest service that a central house of delegates, board of directors or federated council can render to local groups of persons in a cooperative association is to state certain well-defined principles and practices which should govern the policies and actions of locals. Within the expression of such principles or guides to action local associations should be given a large amount of freedom in determining policies, making decisions and conducting their activities.

Among the local associations of young farmers federated into state groups and these groups in turn affiliated with the national organization of the Future Farmers of America, it is important that this principle of freedom of action of local groups in accordance with the policies of the state and national organizations be carried out. Officers and advisers of regional, state or national groups will render their greatest service to the Future Farmer movement when their attention is centered on stating a few principles and policies which may guide practices in local units. Any attempt to direct from

a central agency how and what shall be done is to thwart a first principle in good organization.

SUMMARY

In organizing their powers to accomplish desired ends, members should depend chiefly upon themselves. With groups of young farmers many suggestions may come from counselors and teachers but in practice these suggestions should be carried out by the young men themselves. In this chapter we have noted four major problems in organization. First it was suggested that an organization functions best when it serves our needs. Like the traveler who should know whither he is bound, the members of an organization should state and should hold to the purposes for which they are cooperating. Secondly, the suggestion was made that best results can be accomplished through organization when members themselves prepare, adopt and abide by the rules and regulations by which they will be governed. The third problem centered about the provision of ways and means of conducting work through such agencies as officers, editors, committee chairmen, delegates and other representatives of an association.

The fourth problem dealt with the importance of each member's responding to the call for service in his organization. Closely associated with the responsibility of members is the problem of the control among the different branches of an organization. In this connection it was suggested that a central agency may render its most valuable service

through the establishment of broad principles and policies for guiding local units.

The best use of our organized effort seems to come when the right persons are chosen to positions of leadership, when members give wise and intelligent support to their leaders and when our conflicts of opinion are settled by means of a conference. These problems are considered in the following two chapters.

CHAPTER V

CHOOSING AND SUPPORTING LEADERS

OUR progress waits upon leadership. Through the ages we have been guided by a few persons who have worked their way up through the crowd. Because such leaders have thought more clearly, worked more skillfully, and felt more courageously, we have gained. These outstanding persons are the cornerstones of our growth and happiness. Our working well together depends upon our selecting and following leaders who are big enough to differ with us now and then. When we select someone as leader we must understand that successful discipleship is quite as important as trained leadership.

Seeds of talent are hidden in most of us. Helen Keller, deaf, dumb and blind from infancy has grown to be an accomplished and educated woman. She has been an inspiration to all who have heard her name. Under the affliction of blindness, Dante, Milton and Homer achieved lasting recognition. The diseased lungs of Stevenson and Keats did not prevent them from making their contribution to the world through writing. These and countless others have become leaders because they possessed such qualities as faith, perseverance, good taste, dignity and a determination to achieve amid their afflictions.

There are many kinds of leaders who have come to

their positions because of special talents. Such men as Pasteur, the father of modern medicine; Edison, the electrical wizard; McCollum, the dietician; Ford, the industrialist; Lincoln, the statesman, and Hill the railroad builder have contributed richly to our happiness and prosperity. The pathway of each kind of leader has been rough and rocky. Socrates drank the deadly hemlock, Christ was crucified, Stephen was stoned and Galileo was terrified into retracting the truth which he had discovered about the earth. Through history we may follow the fact that human nature seems to resent new ideas and new leaders. We dislike to be disturbed in our beliefs and our prejudices. If we look carefully, we may discern in the lives of most leaders three outstanding characteristics which seem to explain why they worked their way up through the multitude. These qualities may be illustrated by three examples:

1. A half dozen college students were on a field excursion in the Adirondacks. Several days out from camp, we became lost in a vast expanse of forest. There were men in the group who possessed a great deal of knowledge about the geological formation of the mountains over which we were tramping, the botanical classification of the plants over which we were treading and the problems of forestry of the entire region. We lacked one important bit of knowledge—the way to get out of the woods. For thirty-six hours we wandered aimlessly. Finally our shouts were answered and we were delighted to welcome a native half-breed Indian. In less than three hours he piloted us to a stream which we followed back to our camp!

2. A group of four high school boys agreed to pool their

meager resources and to unite their efforts in building a houseboat for one of the lakes in central New York. We met many discouragements in a shortage of capital, in the hard manual labor of working with hardwood lumber and in securing the right kind of materials for our project. We had plenty of enthusiasm and quantities of boyish energy. Fortunately, one lad possessed the ability to sketch plans which would provide attractive and symmetrical lines for the completed craft. He spent many hours sketching and in arguing with us regarding the merits of his plan.

"But," we interposed, "your plans require more capital and make so much extra work in cutting and fitting lumber."

"That's just the point," he would reply. "You fellows don't seem to want a real boat." Patiently he persuaded us to adopt his plans even at a greater cost of time, money and effort.

This was twenty years ago and the then attractive houseboat has crumbled and rotted. The young designer is now chief architect of one of our largest shipping corporations.

3. Stewart Green had been elected president of a young farmers' association of more than 100 members. After much discussion in local meetings Stewart had presented a program for the year including cooperative business enterprises, educational topics and recreation. His plans were carefully organized and upon presentation to the association had been adopted for the year.

"Now," said Stewart, "that you have adopted this program which I have organized, I shall delegate the work to be done by three chairmen and a committee of three for each part of the program. It will be the duty of each chairman and his committee to prepare the details of the program which I have assigned to them. When the plan is ready I would like to see it in order that the work of the association may be conducted smoothly and so that each meeting will be of interest to all. Then as the meet-

ings are scheduled during the year I would like to have reports from each chairman regarding the progress his committee is making. At the end of the year, I would be glad to have each committee prepare suggestions based on the year's experience to help us make a better program next year."

In the first case, our Indian guide was a leader who *knew*. He had the right facts and right experience and by common consent we gave him the position of leadership. As a group, we possessed much knowledge of geology, botany and forestry but we were sorely lacking in the right kind of knowledge. Our Indian friend had no knowledge of these subjects and could scarcely read or write, but under those particular circumstances of our meeting in the heart of the Adirondacks he was chosen leader because of what he knew. The right knowledge and the right experiences, therefore, is a first essential for leadership.

The lad who exhibited talent in designing our houseboat, in the second case, was a leader not only because of what he knew, but also because he was able to *influence us to want better things*. We would have been quite satisfied to have completed a scow-like structure in design, but such structure fell far short of the ideals of the embryo architect. In his mind's eye he had a picture of a fine symmetrical craft with smooth, tapering lines and with the house properly proportioned, so that it harmonized with the length and beam of the body. It would have been much easier and much less costly to have built the scow. With his knowledge and ideals of better things, his leadership took the form of persuading,

guiding and inspiring the rest of us in wanting them so badly that we were willing to make the necessary sacrifice.

The important element in case 3 is that Stewart was able to carry out the program for his group. This ability consisted of three parts: the ability to organize a program for the group, the ability to delegate responsibility to competent chairmen and committees and the ability to supervise the work of the persons to whom he had given responsibility. Every worthy group is in need of leaders who possess such abilities. Enthusiasm and zeal are no substitute for knowledge. Lung power and skillful arm waving can not take the place of brain power. The ability to persuade others unless it is coupled with knowledge is actually a dangerous quality of leadership. Likewise, the ability to persuade others when it is not accompanied by the ability to carry out the enterprise for which support is being sought may be actually harmful.

SELECTING LEADERS

True leaders are servants. They are key people upon whom successful cooperation among young farmers depends. We look to the leader for counsel and we rally to his aid in times of trouble. We take pride in his achievements because his success is our success. We like to follow the *right kind* of person. Selecting such a person is the beginning of good organization. It matters little whether a person is chosen as leader of a young farmers' association, as county president of a cooperative, as president of a state federation or as chief executive

of a nation, the members to be served should not shirk the responsibility of choosing the best qualified person.

In each association, local cooperative or community group, we are quite certain to find the leadership needed to carry forward a program. We shall cooperate well as we learn to help ourselves. Democracy is built upon the principle of self help. Leaders who come from within bring an advantage in the usual assurance of confidence of their fellows, because they have a close personal touch with them and with the immediate problems to be solved.

There is a bit of truth in the adage that leaders like artists and poets are born and not made, but as in so many popular expressions, only part of the truth is expressed. Whatever ability we have, usually can be greatly improved by education and training. So, in leadership activities, persons who show ability in guiding the actions of others may be quite sure that training under a competent instructor will greatly increase their talent. A successful school of leadership is found when one actually leads a group by whom he has been chosen, and when he devotes conscientious study to the problems of serving the interests of his fellows. The Associations of Future Farmers are providing unexcelled opportunities for leadership training in connection with vocational education for farming occupations.

HOLDING LEADERS RESPONSIBLE

Being servants, leaders must know exactly what service they are to render. Their duties, in most organizations, are set forth in a constitution and by-laws. However such formal statements usually do not go far enough in directing leaders in the work of any group. Of much greater importance than the routine of conducting meetings is the duty and privilege of the leader to keep in close touch with the needs of members, to discover talents among members, to assign duties to his associates, to make suggestions for improving the organization, to set new goals for achievement and to maintain high ideals for personal and group service.

In government the people know what their servants are doing through annual reports and by observing their actions and decisions. If executives fail in their duty our laws provide for their removal by "impeachment." In some states the acts of certain officials must be referred to the voters by a "referendum" before becoming effective. In these and other ways the people are in constant control of what their servants are doing. The true leader strives to determine what the people need and desire so that he may reflect their interests in the legislature or in Congress. A first principle in our representative form of government is that the people shall not only select their leaders but also that they shall guide their action.

Future Farmer groups should strive to have this relationship between leaders and members. When leaders assume too much authority, when they dis-

regard the interests of members, or when they fail to give members an opportunity to control their actions, trouble is quite certain to follow. There are many ways in which members may guide their leaders. In small groups they may speak directly to them giving their counsel and their criticism. In larger groups we may guide leaders through our representatives.

Public opinion is an important way of guiding leaders. President Wilson before issuing his war proclamation exchanged many letters with Germany and with the Allies and made many addresses to the American people. By the response of the people in "making the world safe for democracy" he was confident that they would support him in having our nation enter the war. Strong leaders strive to get the "drift" of public opinion before making an important decision.

In our daily life we are guided by public opinion. For example during the liberty loan drives public opinion frowned upon those who were able to buy bonds but did not. Frequently we get so excited about some situation that whole groups decide on some definite action. Some years ago in Europe Mr. Boycott dealt unwisely with the tenants who occupied his houses. They rose up in a body against him, and today we speak of "boycotting" something or somebody. Civic leagues, political parties, service clubs and farmers' organizations do a great deal to shape public opinion. Also speakers and editors have much influence in molding public sentiment. Thoughtful leaders are very sensitive to the wishes of their members expressed through such channels.

Thus the forming of group opinion on many problems which concern us in cooperation is a valuable means of indicating to our leaders what our wishes are.

EACH MEMBER SHOULD DO HIS PART

Leadership and membership are opposite sides of the same shield. One cannot long endure without the other. As leaders have duties which they must perform well, so members have obligations to their leaders and to each other. The great interdependence of leaders and members is shown well in the band of eleven followers with the Great Leader in Galilee. His example and counsel came first. Thoroughly He trained the eleven and completely placed confidence in them to carry on the great work.

In cooperation there are many kinds of work to be done, and many persons of different abilities are required to perform them. Among the 573,000 employees of the United States Government there are many different kinds of service being rendered. In a cooperative association there are hundreds of positions which require different abilities such as executive work, financing, accounting, managing the work of others, ordering supplies, producing, selling, advertising and shipping. In a young farmers' group also there are many different kinds of service to be rendered. In addition to the work of the officers there are special committee chairmen and committee members and special individuals to represent the association in such activities as judging live stock or public speaking.

There are three things without which it is diffi-

cult to achieve true membership in any group. We should maintain sincere loyalty. We should give sound criticism and we should tolerate the views of others.

Criticism and loyalty should go together. A member who lacks the power of criticism ceases to be loyal. A member is not loyal unless he is able to criticize constructively. A critic is not loyal when he holds an attitude of "My leader is always right" or when he declares "Right or wrong my organization comes first." When one has the best interests of his group at heart, his loyalty, among other things, takes the form of a critical analysis of the facts and critical comment on them, before his fellows and his leaders. Criticism should be friendly, and should be given with a view of learning the truth and of finding the best solution to our common problems.

Not only should we choose and guide leaders but we should also know how to treat them. The real hope of our working together lies in our choosing and supporting leaders who are superior to the rank and file. Sometimes strong men become poisoned with their power. This should not destroy our faith in the fact that no organization can survive that trusts only ordinary persons as leaders. Great leaders will not be content with the will of the majority. They will go far beyond in their quest for better things. We must expect that leaders who are worthy of the name will differ with us sometimes. One of the great lessons which members must learn is to tolerate their chosen leaders.

To be tolerant one should be open-minded to new ideas, new practices and new truth. For every man

who is physically lazy there are many who are mentally lazy. Edison has a motto for his manufacturing plants which expresses this truth, "Man will resort to any extremity to avoid the real labor of thinking." When our minds get lazy and when we become self-satisfied there is a fine breeding place for fear, intolerance and prejudice. When these three come in at the front door all possibilities of cooperation flee through the rear entrance.

Carl Lomen,¹ the reindeer king of Alaska, tells a narrative that shows very forcibly the tendency we have to stick to the old and resist the new.

"A certain Greenland Eskimo was taken on one of the American North Polar expeditions a number of years ago. Later, as a reward for faithful service, he was brought to New York City for a short visit. At all the miracles of sight and sound he was filled with a most amazed wonder. When he returned to his native village he told stories of buildings that rose into the very face of the sky; of street cars, which he described as houses that moved along the trail, with people living in them as they moved; of mammoth bridges, artificial lights, and all the other dazzling concomitants of the metropolis.

"His people looked at him coldly and walked away. And forthwith throughout the whole village he was dubbed 'Sagdluk,' meaning 'The Liar,' and this name he carried in shame to his grave. Long before his death his original name was entirely forgotten.

"When Knud Rasmussen made his trip from Greenland to Alaska he was accompanied by a Greenland Eskimo named Mitek (Eider Duck). Mitek visited Copenhagen

¹ As reported by Merle Crowell, "Keep Open the Windows of Your Mind," *American Magazine* editorial, November, 1927. Quoted by special permission of the Publishers.

and New York, where he saw many things for the first time and was greatly impressed. Later, upon his return to Greenland, he recalled the tragedy of Sagdluk, and decided that it would not be wise to tell the truth. Instead, he would narrate stories that his people could grasp and thus save his reputation.

"So he told them how he and Doctor Rasmussen maintained a kyak on the banks of a great river, the Hudson, and how, each morning, they paddled out for their hunting. Ducks, geese, and seals were to be had a-plenty and they enjoyed the visit immensely. . . . Mitek, in the eyes of his countrymen, is a very honest man. His neighbors treat him with rare respect."

THE GROUP SPIRIT

As scientists have studied the problems of working together they have learned that good relations between leaders and members and between all persons in a group are strengthened by *group spirit*. Let us examine an instance in which group spirit may be noted.

"The last inning of the last game of the 1927 World Series carries off the palm for breathless excitement. You will recall that the New York Yankees had defeated the Pittsburgh Pirates three straight games. If they won the fourth, that would not only end the series but would blank the Pittsburgh team. The fourth game was played in New York, and 60,000 fans went to the Yankee Stadium confident that Miller Huggins' mighty machine would put the final crusher on the visitors that day. Gamblers were betting 20 to 1 that the Yankees would win.

Now, when the Yankees went to the bat in the last half of the ninth inning, the score stood three to three—a tie. Two of the Pittsburgh pitchers had blown up, and the last

hope of the desperate Pirates, John Miljus, was in the box. Miljus had been a minor-league pitcher for ten years. He had finally squeezed into the big league, but the breaks had been against him. He started on the Brooklyn team and failed. Now he was with the Pirates, and was put in the box after all the stars had been humbled. The first man at the bat for the Yanks in the ninth was Combs and he got to first base on a little single. Koenig followed, also making first on a fumble.

Then the great Babe Ruth strode to the plate. A homer now would end the series in a blaze of glory. But the Pirate captain stepped from the dug-out and signaled Miljus to pitch four balls to Ruth—to walk him. A growl of anger at this rumbled from the crowd. That filled the bases—Combs on third, Koenig on second, Ruth on first. And nobody out.

It looked as if the show was all over as the giant figure of Lou Gehrig loomed at the plate. Here were the bases full, a third-string pitcher on the mound, and one of the greatest batters in baseball facing him. Gehrig had made more runs that season than any man in baseball history. But in a few moments the crowd was electrified as it saw the mighty Lou strike out. Next came Meusel. Meusel is a giant. He has a long record of home runs. He had not done very much in the series, and was due for a hit. A little single would have ended the game. Meusel might even knock a homer. And then, while the great crowd held its breath, the big minor-league pitcher struck Meusel out. The stands were shaken by the mighty shout that swept over them. The whole situation had changed—the bases full, two out, the end of the ninth. Every nerve had tightened. It looked now as if Miljus might hold them. And then came to the plate, Lazzeri—another home-run hitter.

This game was being played in New York. The huge stands were jammed with New York rooters. A few min-

utes before they were howling for the blood of the audacious Pirates. But now, in a trice, the mood of the vast throng had changed. The heart of every man, woman and child in those stands went out to that solitary figure on the mound—that big, hulking pitcher, kicked about the big league, and now standing upon the very threshold of undying fame in baseball. These old human hearts of ours can be very selfish and narrow and small upon occasion, but how they can spring open in a burst of generosity when they are touched by some big human dramatic force!

Now the New Yorkers wanted the Pittsburgher Miljus to fan the New York Lazzeri. Miljus wound up upon the mound. The pitch was coming. A silence as of the grave fell upon the multitude. The infield moved farther out for the heavy-hitting Lazzeri. Miljus, with his whole soul in the pitch, the opportunity of a whole life in his grasp, lurched in a tremendous effort, and the ball flew from his hand. Suddenly it swerved. A groan rolled out of the stands. It was a wild pitch. The catcher leaped frantically for it. But it sped past him. The next instant Combs raced over the plate. For a moment the crowd was dazed. Miljus stood rooted to the box.

A wild pitch!

It was a pitiful, harrowing, heart-crushing anti-climax to one of the greatest moments in baseball.²

Who has not felt the thrill of a crowd? That joy at being one of many, that intense interest, that breathless excitement, that pride in a team, or that desire to have your group succeed, all help to give us the *group spirit*. It has many little tricks which it plays on us. For example, the New York rooters were boosting for the Yankees until that breathless

² My Adventures in Broadcasting Sporting Events, McNamee, Graham, *American Magazine*, July, 1928. Quoted by special permission of the Publishers.

moment when Miljus stood before Lazzeri in that dramatic pose. Then, their attitude changed. A friendly and a helpful feeling went out to the pitcher. He was the central figure. All depended upon him. The crowd was thrilled with emotion. This desire for the success of a group or for the achievement of a leader, even in an opposing group, is a part of the group spirit.

When a crowd gathers to witness a fire, or to listen to a soap-box orator there is little group spirit. The crowd has no common purpose except idle curiosity. In our working together in young farmers' associations for saving or for improvement we should *feel* the influence of a group spirit. In athletic contests we take keen interest in *our* team. Likewise, it is very helpful to develop a keen interest in *our* association, in *our* community or in *our* cooperative.

Such an interest grows stronger when our group succeeds and when it serves our interests well. As in athletics, it is helpful to have contests between other groups since competition stirs us to put forth increased effort. Another aid in building interest in group work is pride in our achievements over a period of years. We find such pride among members of a political party, among students toward the repeated success of a football team, among soldiers for the good work of a division or among members of a cooperative association which has rendered valuable service to members over a long period of time. The group spirit also helps us to bear defeat. The knowledge that our group fought a good fight and that we did our best, even though defeated, sustains us for better effort next time.

DEVELOPING THE GROUP SPIRIT

There are two chief ways to develop group spirit: (1) be sportsmanlike and (2) have faith in men.

If an association is worth joining it is worthy of our best service. The National Rotary clubs have taken as their motto "He profits most who serves best." Service means effort. It is quite impossible to develop group spirit without expending some effort to help a common cause. Because the sportsmen knew how to serve their teams, we may profit from the fine example which they have set for us. The sportsman plays the game. He puts the best he has into the struggle. By experience he has learned the need of pulling together—each doing his part. Knowing how to take defeat graciously is a part of his success. Even under strain he "backs up" for the sake of the team and does his best.

The Sportsmanship Brotherhood suggests a code for sportsmen:

Keep the rules.

Keep faith with your comrades.

Keep your temper.

Keep yourself fit.

Keep a stout heart in defeat.

Keep your pride under in victory.

Keep a sound soul, a clean mind, and a healthy body.

Play the game.

Keeping this code as a guide to action in sport or in working together is a valuable means of developing

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schools on Arbor Day and assisted the teachers and their pupils in making the plantings.

These young men had grasped an opportunity for community service at a time when there was a state-wide interest in reforestation. The spirit of service which the earlier members had expressed still lives with the present members, who take pride in building up the good work undertaken by their predecessors. The President of the Village, when a community picnic was held near the reservoir planting, spoke publicly of the good work which the boys had done. The Secretary of the Association was heard to remark after the picnic: "I'm glad to be a part of a going concern like our club. I'll do my part to push this forestry project farther than it has gone yet."

The young men of this association were proud of what their group had done. The interest which the younger members took in upholding the good name which the association had won was gratifying. The congratulations from a leading citizen did much to give the members a new zeal in extending their community service. Such elements as these helped to develop the group spirit and to keep each member's interest centered on doing his part to help make the project successful.

FAITH IN MEN

Our democracy is built upon the conviction that when common folks are given responsibility they do not fail. Mighty works may come from unforeseen sources. The rank and file of our leaders have come from humble homes and restricted circumstances. Grant rose from poverty and obscurity to become the military genius of the Union Armies. At the age of 38 Henry Ford bought a small workshop in

which to manufacture his new invention. Shakespeare's mother could not write her name and his father was a struggling butcher. The Frenchman, Louis Pasteur, who launched modern medical science, was the son of a tanner.

If we plan an enterprise we have *faith* that we can finish it. If we didn't have faith we would not start it. In starting it we show that we have faith in ourselves and in the future. Such belief blazes new trails and helps us to live well planned lives. In cooperation, faith in ourselves and in the future is not enough. There must be faith in the other fellow. Faith carries us beyond our present knowledge and anticipates better things. In working together the use of what knowledge we have comes first—good business practices, good organization, competent leaders, proper rules and by-laws. But we soon reach a point where our knowledge fails and we must depend upon the integrity and ability of our fellows. We do not *know* that an associate will uphold our ideals of him, but his conduct in the past gives us faith that he will.

Most people are worthy of our faith and are stronger because they are trusted. When faith weakens, distrust creeps in. It is hard to build group spirit without faith in each other. When the rules of the game are set, when the goals are clearly in mind, then faith in man steps in as an indispensable influence in completing the task.

As we have faith in the man in the engine-cab and the driver at the wheel, so we should trust our chosen leaders until they show themselves unfit. As the pitcher has faith in his mates and the captain

believes in his crew, so leaders should learn to trust members and to encourage them to use their talent for all. We like to be somebody of note. To be believed in by others strengthens our faith in ourselves. To have faith in others makes them stronger. Round and round the circle it goes, gradually building up a wholesome group spirit.

Faith aids us in many phases of our working together. Life is a series of adventures into the unknown. When the best that we have falls short, faith comes to the rescue. In many instances we find faith of a still higher order as shown by the following illustration.³

“On a dingy May night in 1927, a Boy was flying through the black reaches of upper and lower air at something more than a hundred miles an hour; bucking sleet storms and cross-currents; gloriously facing the Unknown. He was not a ‘flying fool’ but a shrewd mathematician as well as an adventurer. He was wagering his glowing life on the accuracy of his own computations. Incidentally, he was carrying the hopes and fears of the whole Western World.

“On that same dark May night, a prize fight of much attraction was staged in New York. The banked acres of seats were jammed with spectators.

“The bulk of the folk at this battle were as the bulk of folk at every prize fight. In brief, they were Roughnecks. That is the truest and most forceful way to describe them.

“Into the ring stepped a man who might perhaps be described as the most complete specimen of the genus Roughneck I have known. He was the leather-lunged and

³ Terhune, Albert Payson, *A Roughneck's Religion*. *American Magazine*, August, 1928. Quoted by special permission of the Publishers.

leathery-faced announcer. Waving his shirt-sleeved arms for silence, he bellowed forth an impromptu speech, his raucous voice piercing the looser volume of sound, which presently hushed itself to deathly silence. In effect, his speech ran somewhat like this:

“ ‘Laaaay-dees an’ Gent-ulll-mum! I don’t know what you folks believe in; or what you don’t believe in: and I don’t care. But Slim Lindbergh is up in the air, some place between here and Paris, France. I know you’re all of you rooting for him to win through, safe. So I’m asking you to help him the only way you can. I’m asking you to stand up, for one minute of silent prayer for him.’

“There was no instant of hesitation. There was no snickering or repartee from a crowd whose specialties are snickering and repartee. As one man, that vast multitude of Roughnecks surged wordlessly to its feet. For a long minute the throng stood with bare heads bowed. From tens of thousands of hearts rose a tumult of fervid appeal—in a dozen languages and in no language at all—for the well-being of the steady-souled Boy who was flying blindly through that murky night.”

CHAPTER VI

WHEN OUR OPINIONS CONFLICT

OUR opinions sometimes conflict. When Tunney challenged Dempsey to the heavy-weight championship each held the opinion that he could win. On the morning following the bout Tunney visited Dempsey in his apartment.

“Tunney expressed the hope that Dempsey was ‘coming along all right.’ Dempsey ‘thrust out his hand’—this time in friendship however—and ‘told the new champion he was glad he had come.’ Whereupon Tunney took a seat ‘in the little circle surrounding the bed on which Dempsey was resting’ and the two knights of fisticuffs ‘indulged in an intimate exchange of details of their contest.’ Thus they fought their tourney over again in pleasant discourse of hooks and jabs. . . . Some concern was expressed over the former champion’s closed eye, ‘which he said was not healing as quickly as he thought it should,’ and his conqueror expressed an apologetic concern accompanied with practical advice drawn from his own experience of first aid to battered features. The new champion was reminded by his dilapidated victim of sundry ‘good wallops’ that he, Lieutenant Tunney, had landed, and Mr. Dempsey also ‘mentioned times when Tunney’s hard punches had failed to hit the mark’—Tunney, in his turn, reminded Dempsey of hard swats and well-directed blows, remarking occasionally that he wondered ‘if you felt that as much as I thought you did.’ And the correspondent reports this

chivalrous speech delivered to the defeated knight of the ring by his conqueror:

“ ‘I have always thought you were a great champion, and I want to say now that you are a fine, clean opponent and fought as clean and game a fight as any man who has been in a ring. Any man can be proud to have met you in the fight you made.’ ”¹

We are thrilled by the sportsmanship of these men. In the incident there is a fine suggestion for us when our opinions conflict. Each contestant did his best to uphold his opinion, and when the bout was decided each held a cordial attitude toward the other. Like the ring warriors we should strive to settle our differences of opinion in an orderly manner. Having decided which opinions are correct it is our duty to hold right attitudes toward each other. Recently the officers of two milk cooperatives seemed to fail in these two respects. The accusations and statements which appeared in the news bulletins, instead of helping matters, created prejudices and bad feeling. Many months were required to restore right relations and good feeling.

It was evident that the officers and editors of these associations had quite different opinions. A large proportion of the difficulties which arise in cooperation is due to conflict of opinion. At first, people do not agree in small matters. Later as differences widen and prejudices are brought in, the disagreement becomes very acute. In this chapter we shall consider some of the reasons why our opinions conflict and the use of the conference for accomplishing the greatest good for the greatest number of people.

¹ *Literary Digest*, October 16, 1926, p. 42.

We must be careful to avoid the points of view expressed in the following incidents:

A newly married couple were having their first difference of opinion as they were driving homeward. Each pushing to the outer rim of the buggy seat as far as possible, John finally broke the extended silence by declaring, "Mary, do you see that team coming down the road? Notice what a heavy load they are drawing and how evenly the horses are pulling side by side. Don't you suppose we could pull together like that team?"

"Yes, I think we could," replied Mary, "if like that team, there was one tongue between us."

A young man had listened attentively to a sermon the chief thought of which was that we must consider "the greatest good for the greatest number." The lad remarked that he heartily agreed with the sermon because the greatest number in all the world was number one.

We can not have democracy on a national scale until we develop a patriotism and a national spirit. Likewise we shall be unable to deal with each other as our opinions conflict, unless we have that democratic attitude of mind that leads us to sacrifice, sometimes, our own interests, for the good of the group. In cooperation there is always more than one tongue to be heard and the greatest good is rarely confined to number one.

OUR PERSONALITIES DIFFER

In nature no two things are exactly alike—no two kernels of corn, no two grains of sand, no two animals and most of all no two persons. Each one of us possesses a personality all his own, that is made up of all our traits and habits. These are

being built up constantly from early childhood so that when one reaches maturity they become very prominent and play an important part in one's actions. A personality is very complex, since it represents *all* that we *are* at any one time.

By nature we desire activity: we wish to be up and doing. Thus our personalities are constantly changing. As we meet new people, deal with new problems and have new experiences, as we go about in active life, our personalities are becoming increasingly different. It is little wonder, then, as we attempt to work together that we have differences of opinion.

Our personalities are our most valued treasure. We should prize them highly since during the centuries we have been striving to make them free. In former days the personalities of only a selected few were deemed worthy of growth and education. Plato, in his Utopia, provided slaves to perform the work. Without slaves the men of Athens could not be free. Their captives of war performed the drudgery that made it possible for the free men to play, to think and to write. From the day when Athens was in her glory to the present, great progress has been made in developing the personalities of *all* men. Slavery has gone. In America we are nearer the banishment of poverty than ever before. Throughout the civilized world the rights, happiness and usefulness of each individual have crowded out the systems of serfdom and drudgery for the many and freedom for few.

By the use of intelligence we have used the forces of nature to do the work formerly done by slaves.

President Scott of Northwestern University, after estimating the power of motors, engines and waterfalls in this country, has calculated that each citizen has at his command the energies of 170 slaves. The automobile alone produces power equivalent to about 78 human slaves. Expressed in another way, each American worker has behind him 4.3 horse-power of mechanical energy.

CAUSES OF CONFLICTING OPINIONS

There are three chief causes of conflict of opinion: (1) we do not secure all of the facts or we do not secure the right facts; (2) we do not interpret the facts correctly, and (3) we let our prejudices warp our decisions.

1. It seems safe to conclude that the editors' reported on page 85 did not have all of the facts or the right facts in regard to the discussion of the price of milk. We find ourselves in conflict over the fence in the back lot or in an association meeting and presently we discover that there is misunderstanding between us because we are not talking about the same facts or because we have not taken into account all of the facts. Hasty conclusions with too little actual evidence bring a clash of personalities.

2. In recent years two prominent chemists studied the results of many experiments in maintaining the fertility of the soils in the corn belt. They studied the same facts yet their interpretations differed widely. Two physicians are called to diagnose a disease and to prescribe treatment. They are examining the same patient and have access to the

same symptoms yet frequently their conclusions differ. A group of young men had grown certified seed potatoes and had agreed to market their seed cooperatively. The same facts regarding market demands and price fluctuations were available to all, yet they found themselves differing in opinion as to the best time to sell and as to the best market. Interpreting the facts is quite as important as securing them. It is our duty as members of a Future Farmers' Association, when we find our opinions in conflict due to not having the facts or to misinterpreting them, to avoid wasting our time and energy in useless squabbling or in lambasting the other fellow. Rather we should strive to find the real cause of the conflict and to apply the right remedy.

3. Prejudice constitutes a third cause of conflict. When we have prejudice we pre-judge, that is, we make our judgment before we have the facts. We arrive at a conclusion without clear thinking. Someone has suggested that many persons in trying to settle a dispute are not really thinking but are only rearranging their prejudices. When we pre-judge a case we let our emotions control our thinking.

The scientists have taught us a forceful lesson in keeping their own feelings in the background as they have made their studies. A true worker in research asks two major questions: what facts are at his disposal and how shall they be interpreted. Upon this simple foundation our marvelous structure of scientific applications in our daily life has been built. If prejudices had played a part in their work, progress would have been slackened because someone most surely would soon have brought to light

the untruth and the fact that bias was in the mind of the original worker.

Superstitions are a form of prejudice. When we think we will have bad luck when we break a mirror, when we see the new moon over the left shoulder, when we walk under a ladder or when we start a new piece of work on Friday, and the like, we are controlled by superstitions. So firmly have such fantastic ideas as these worked their way into our natures, that even in our age of scientific thought, they still appear. When the manager of a modern sky-scraper hotel, which is the embodiment of scientific applications, has to cater to the whims of the public by refusing to have a 13th floor or rooms bearing the number 13, we have evidence that prejudices still control the actions of many persons. It will be clear that we shall not harmonize our opinions in working together when we allow prejudices to warp our thinking.

JUSTICE AND THE COMMON GOOD

The courts of our country, consisting of one or more persons, have power to try cases about which there is some dispute and to give decisions that will be enforced. It is their function to hear evidence and to give *justice*. In modern times our courts are overcrowded because in our complex living people are continually infringing upon the rights of others or are breaking the laws of the government. Courts not only give consideration to the individual before them but also they give careful thought to the welfare of the people and to the *common good*. As we deal with each other outside the courts it will be

helpful to carry the ideas of justice and the common good into our practice.

One of our foremost college teachers has said that the purpose of all our training in schools and colleges should be to train "that type of person who is able and disposed to think and decide for himself, think freely without the warp of prejudice, decide unselfishly, preferring the social good to any merely private good or gain."¹ This definition of an educated man lays bare the very nerve of the problem of working well together. The treasurer of the group of young farmers in the following incident had grasped the true meaning of the definition as it applied to the successful selling of vegetables:

The village in which the high school department of agriculture was located was a summer resort. For several years the boys in the classes in agriculture had conducted truck gardening as a phase of their supervised practice. At one of the fall meetings of the association of young farmers it was proposed to market the vegetables, grown by members, cooperatively on the community market where the hotel men and the summer guests did most of their buying. Accordingly plans had been made for setting up a cooperative stand and for receiving and grading the vegetables by different committees during the production season. Everything was moving smoothly until one morning in August when the committee in charge phoned the president to call a special meeting of the association. One member had started to sell outside the stand and at reduced prices. The special meeting was called. The President took charge and declared:

"I have called this meeting because we are not all living

² Kilpatrick, W. H., *Education for a Changing Civilization*, p. 132.
The Macmillan Co.

up to the plans agreed upon in the fall for marketing our vegetables. One of our members has split away from the rest of us and is selling by himself at prices under what we have been asking at the stand. Now Sam, what have you got to say for yourself?"

"Well!" replied Sam. "I don't see why I should have to be tied down by the association. This week they only took the highest grade of stuff at the stand. I had a lot of vegetables coming on, and some of them were not quite up to grade. I don't see why I've got to waste all that stuff just for the sake of the association. I got a fair price for most of my surplus this morning, and I'm going to keep on selling any way I can to make the most money."

"Wouldn't that discourage any outfit?" remonstrated the President. "After we threshed over in meeting all the reasons why we ought to stick together on this marketing plan, then to have Sam cut loose on such a thin excuse as this."

"Mr. Chairman," another member broke in, "let me answer Sam's statement. In the first place he has lost sight of the big idea in selling together. What would happen if we all did that? Didn't we go over all these plans last winter? Don't you see, Sam, that this is a surplus week and perhaps you do have a little waste just now, but over the entire season the whole association will gain if we sell together at the stand and if we keep our quality of stuff up to a good standard? If the club profits through the season, that means that you will be better off than trying to go it alone."

The treasurer of the group was beginning to fidget in his chair and when the last speaker had finished he was recognized by the chairman. He said, "That's all right about Sam's being better off at the end of the season by sticking with the crowd, but there is a point that I think is even more important. We talk about loyalty to the outfit but I can't see that we are very loyal when one fellow cuts

loose just to get rid of a little surplus stock in the flush of the season. I think Sam is a piker. If he hasn't got sense enough to stand by the association on a matter as important as this, then we haven't done a very good job at learning how to sell together. There are times, and this is one of them, when as our teacher says, 'we must be willing to put the good of the whole group first.' I move you, Mr. Chairman, that we ask Sam to think this situation over and tell us what he is going to do. We can hear from him at our meeting Saturday night."

CONFERRING WITH EACH OTHER

The common good is best understood and the best plans for providing for it when men sit down in conference and talk it over. In the discussion differences of opinion may be brought out. If the various members tell what they think and if they base their statements upon facts a conference will soon determine exactly what must be done to achieve the common good. One of the most far-reaching conferences that has been held in history occurred August 27, 1928, when representatives of 71 Nations met at Paris, France, to confer upon the Peace Pact. Subsequently many nations signed the pact which was intended to settle *all* the disputes and conflicts among nations, by the peaceful methods of arbitration and conference. Hitherto the powerful nations had developed bad habits of making their wills prevail by resorting to war. In a letter addressed to President Doumergue, of the French Republic, President Coolidge wrote:

"I am confident that the simple provisions of this treaty will be accepted by all nations because I am sure there is

everywhere a will for peace. It is a great forward step in the preservation of peaceful relations between the nations and therefore will, I know, prove to be a historic document in the history of civilization. It has been a privilege to the United States to contribute to the success of this movement; a satisfaction to have been associated with France and other peace-loving nations in thus writing into international law one of the deepest aspirations of the human conscience."

Before the signing of the pact, M. Briand made the following highly significant statement:

"War, as a means of arbitrary and selfish action, shall no longer be deemed lawful. Thus its threat shall no longer hang over the economic, political and social life of people. Thus shall the smaller nations henceforth enjoy real independence in international discussion."

In the Preamble of the Pact, "convinced that all changes in their (the people's) relations with one another should be sought only by pacific means and be the result of a peaceful and orderly process," we find a worthy keynote of all conferences. The supreme sacrifice of fifteen millions of the best youth of the civilized world accompanied by the amassing of hundreds of billions of dollars of war debt was a high price for the people of the world to pay for man's inability in 1914 to settle his differences of opinion by peaceful methods.

Another historic conference took place in Paris in the spring of 1929, when the economic experts of the allied Nations and Germany met under the Chairmanship of Owen D. Young, President of the General Electric Company, to determine the amount and

manner of paying in accordance with the Versailles treaty the war debts contracted by Germany. For more than three months the conference continued. At many points in the discussion it seemed certain that a decision would not be agreed upon. Much credit belongs to Mr. Young in guiding the discussion and in conferring with representatives from the nations in regard to compromises on important points of difference. At the close of the session, the leading representatives of France, England, Belgium, Germany and the United States clasped hands and expressed joy at the outcome of their combined efforts.

Conferences such as these should be an inspiration to young farmers as they work together. The tact, patience and keen insight of Mr. Young constitute a challenge to leaders of young farmers' associations. He would not give up. He was serene at all times and on occasion was willing to compromise. The story of the reparations conference reads like a romance, because such acute differences were overcome and because old prejudices were lost sight of.

HOW SHALL WE CONFER?

A good conference depends upon sincere participation by members and upon skillful leadership. A meeting to consider common problems is likely to be successful if the purposes of the discussion are well defined, if members do their own thinking, if the right facts are given an unprejudiced consideration and if the common good is held as an ideal toward which to work. It is clearly the task of both leaders

and members to do their best to see that these conditions are carried out.

There is one great danger in arriving at decisions by the conference method. Reaching a decision by counting votes tends to create the idea that the majority is right. Quite likely there is no better way in politics to elect candidates than by counting votes. This method in deciding an important issue, however, is not always sound. In many instances the majority is quite certain to be wrong. In those matters where a decision calls for high qualities of integrity and the expression of high ideals only the minority who are above the average are likely to be right.

Most of us are tempted to live down to the average level of the group among whom we work. It requires real stability and character to stand in the foreground and champion a cause for the right. It is so much easier to keep at the common level and avoid making a disturbance. Real progress, however, is made in working together only when a few above the average in their ability to think and to hold to high ideals, express their convictions based on facts and experiences thoughtfully interpreted. We are tempted to fall into the habit of the lad who was taken to task by his father for a bare average of 75% on his yearly report card. "Why, dad," the boy remonstrated, "that's efficiency. I expended just enough effort to get by and no more." Tolerance of the views of the minority as they are carefully presented is a good safeguard to slipping down to the mere level of the majority, and expending just enough energy to get by.

When, by a majority vote a decision has been made, the thoughtful member will not be dismayed because this time he has lost. Rather he will seek to find additional evidence and to make more thorough interpretations and applications of it, so that at a subsequent meeting he may again present his case. Progress by means of a conference may seem slow, yet in a democracy it is our best means of getting the best opinion and of acting for the common good. The real courage needed to be a worthy member of a group and live above the level of the average is an essential basis of sound character. As we deal with each other, we find two forces playing upon us: the forces of our temptations to be leveled down and the forces of our ideals, which level us up.

GUIDED BY OUR IDEALS

'At a time when the chief hope of our democracy and of our working well together lies in our superior character we cannot let slip our grasp on right ideals for controlling our conduct. As we build our young farmers' organizations, as we choose and support our leaders and as we strive to "put the common good above the merely personal good or gain," let us remember that the ideals of tolerance should supplant prejudice and selfishness, that the ideals of integrity and service are sources of keenest satisfaction and that in America a true understanding of cooperation lies at the very foundation of happiness and usefulness. In the next chapter we shall consider the influence and value of such ideals.

CHAPTER VII

SETTING AND HOLDING RIGHT IDEALS

"A GROUP of men lay huddled in a rude rock shelter far beyond the Arctic Circle, dying of starvation. Suddenly one of the party sat up, listening as if he heard the scratching of a bear outside.

A bear—that meant meat, a chance to survive! The eyes of the starving men followed this man as he took his rifle and shuffled out into the snow. Outside was night. It had been night for three months and would still be night for another month. The temperature was 51 degrees below zero.

The man outside did not know that another man had followed him to the door of the hut, and crouched there watching. Now a strange and very terrible thing happened. The man who had apparently gone out to look for a bear approached a snow-covered wooden case, carefully raised the lid, and withdrew a small package which he placed under his shirt. He was stealing food from the small, precious store that stood between this group of American explorers and death.

The man inside slipped back and reported the matter to Lieutenant Greely, U. S. A., who was in command. That night there was a whispered conference. A few days later the strongest survivors shot their companion, whose physique was admirable, but whose moral character could not stand the strain.

Thirty years later, five Englishmen found themselves in much the same situation as that of the ill-fated Greely expedition just described. They were bound home after

reaching the South Pole, and were making a desperate fight to keep going, also fighting bitter cold and hunger.

Again some one seemed to hear a bear. A man rose.

"I am just going outside; I may be some time," he said as he disappeared.

Outside, a smother of snow struck his face, already striped black with frost bite. One of his feet was so badly frozen that he was sure to lose it. . . . So, to save food for his friends, he walked away to a heroic death.

Next morning, Capt. Robert Scott, leader of the party, wrote in his diary, later recovered with the bodies of all four: "He went into the blizzard and we have not seen him since—the act of a brave man."¹

THE story of the bravery of Captain Oates is a glorious record of heroism. The provisions of Scott's little band of explorers had gradually dwindled as they were returning after they had found the South Pole. The incredible hardships had almost spent the strength of the party. It is recorded that Captain Oates, weak and hurt, realized that if the party's progress was slackened to keep pace with him, all would perish. Unflinchingly he walked out into the hideous blizzard. He gave his life for his fellows.

In contrast with such heroism let us pass quickly over the deed of the other man whose self-concern was so inglorious. Let us pause long enough to note the difference in what the two men did to ask *why* they did it. One served his fellows, while the other sought only to save himself. What made the difference in their deeds? One reason is that one had lofty aspirations and high ideals and held rigidly

¹ Byrd, Richard E., *How I Pick My Men*, *Saturday Evening Post*, April 21, 1928. Quoted by special permission of the Publishers.

to them in a time of stress. In contrast, the unfortunate one, if he had high ideals, did not believe in them hard enough or had not practiced them often enough to let them control his action.

Our scientists, our engineers, our financiers, our organizers and our workers have harnessed the powers of nature so that we have happiness, comforts and luxuries hardly dreamed of by former generations. But how are our newly developed powers and our larger opportunities to be used? After all, are we not chiefly concerned with a better *man*? Are we not greatly concerned with his welfare in order that his life may be happier and more useful than ever before? Such purposes cannot be realized until we set for ourselves and hold to high ideals.

An *ideal* is a guide to action. Before we begin an enterprise we plan it according to our ideals. A young man may be skillful in the field of mechanics and have much knowledge of science as applied to his trade. His ideals determine whether he will use his talent in a worthy occupation such as a garage mechanic or whether he will become a safe-robber. Both types of activity require mechanical ability. As the steering-wheel controls the movements of the car propelled by a powerful motor so our ideals control the use we shall make of our talent and the direction in which our purposes shall be carried out.

Character may be thought of as what we inherit from our ancestors plus the traits and ideals which we build up. Courage, trustworthiness, integrity, and tolerance and the like become traits. We have noted (page 27) that it is very essential that we

practice such traits of character if we expect to have them as our ideals. Of course there are many traits which go to make up our character. To describe accurately the character of any person we would have to make a list of all the traits which he exhibits. Some traits are developed more than others. One may show strength in accuracy, trustworthiness and friendliness and at the same time show weakness in personal ambition and control of temper. It will be clear that good character is made up of desirable traits, whereas poor character includes a predominance of undesirable traits.

As we are able to improve our ability to write, to skate, or to play baseball so we are able to improve our ability to set and hold to right ideals for living and working together. One valuable way for us to improve in this respect is to study the lives and teachings of the great leaders who have lived or who are now living.

IDEALS OF OUR LEADERS

The writer through his pen, the painter through his canvas, the architect through the cathedral, the musician through his harmony, and the statesman through his leadership have all developed ideals of living. They have pointed the way toward higher motives for our thought, our feeling and our action. Our lives are happier and more useful because they have lived. In the place of slavery has come high regard for human rights and welfare. Organized charity for the needy, hospitals for the sick, education for all, a new appreciation of the

beautiful and a constant striving for the truth represent some of our efforts to live by their ideals.

Jesus was a crusader for ideals in living. From the home of humble parents He went forth, single-handed, to build a new life for the weak and depressed race among whom He lived. It is difficult for us to imagine a smaller beginning and a more difficult task, yet nineteen centuries later half a billion people are striving to live according to His ideals. No single force in the history of mankind has so influenced our working well together through ideals as the life and teachings of this one leader. With the progress of knowledge through the generations we hold fast to his simple and powerful statements. His declarations, "Ye shall know the truth and the truth shall make you free," "Greater love hath no man than this, that he lay down his life for his friend," "Whosoever shall be chief among you, let him be your servant," are familiar examples of His forceful expressions.

Other leaders have stamped their ideals upon the life of the world. H. G. Wells was asked to name the persons who might be regarded as the cornerstones of civilization because of the influence which they have exerted upon the lives of others. He named six persons as follows: Jesus of Nazareth, Buddha, Asoka, Aristotle, Francis Bacon and Abraham Lincoln. Note that the list names two humble teachers, two scientists and two rulers. The rulers were not included because they ruled but chiefly because they were idealists. Mr. Wells points out that Asoka ruled in India for 28 years in a most benevolent manner. He encouraged peace,

built wells to prevent sickness, planted shade trees, organized schools, built public gardens and authorized charity. Because he used his power and authority for the purpose of serving his people his name is still honored even though he ruled several centuries before Christ.

We have already noted the influence of the ideals which Jesus taught. Buddha put his great emphasis upon the folly and uselessness of selfishness. The two scientists, Aristotle, the Greek, and Francis Bacon, an Englishman, influenced us chiefly because they established new methods of scientific study. Aristotle declared "First of all, what are the facts?" Even though he was unable at all times to get the facts he seemed to make valiant effort to secure them. Nearly nineteen hundred years after Aristotle, Bacon startled the world by his expression, "Experiment." Much of our present progress is due to the use we have made of Bacon's ideas of scientific study.

Lincoln's ideals of equal opportunity for all and his simple assurance and faith in a government of the people, by the people and for the people have endeared him to his countrymen. Our American life has been enriched and ennobled by his aspirations. On the occasion of his Gettysburg address we find an illustration of the forcefulness of his utterances. By a political intrigue Lincoln was given an inferior place on the program while Edward Everett was given the place of prominence. For more than an hour Everett spoke to the vast audience. Then, Lincoln stepped to the platform and delivered, in less than four minutes, that address which he had

written on a piece of brown paper as he rode from Washington to Gettysburg. The ideals expressed in that address have helped to make it one of the finest pieces of American literature. Although most of us have forgotten what Edward Everett talked about, we hold in our memory the impressive words of the great president.

THE IDEAL OF SERVICE

The head of one of our great chain store systems, as he announced a gift of \$23,000,000 for public welfare, declared that he "derived a greater thrill out of the idea of serving others than out of anything else on earth." The zeal for service is the main-spring of successful cooperation. It is a motive that can be counted upon to inspire us to better relations with other people. As we have already noted, the chief purpose for the existence of a cooperative association is to render service to its members. As service is the ideal of the group, so also service should be a real motive of members. From the standpoint of the individual the service ideal finds its most fruitful expression in putting the common good above merely personal good or gain. Emerson seemed to sense the true value of this ideal when he wrote, "See how the mass of men worry and fret themselves into nameless graves while a few rare souls forget themselves into immortality."

Professor Babcock (page 32) rendered an invaluable service to the farmers of the United States in refusing to accept the income from commercializing his patented test for butter fat in milk. The annals of science are filled with services like those

of Dr. Barlow and Dr. Lazaer. Dr. Barlow, a medical missionary in China, was confronted with a new disease which was taking the lives of thousands. Knowing that he could not transport the germs to America he drank a tumblerful of liquid laden with the deadly organisms and started for Johns Hopkins hospital so that trained pathologists might isolate and study the germ. Dr. Lazaer performed a similar service to mankind. He laid down his life in his studies to exterminate yellow fever. We have high admiration for such heroes of science. To them came opportunities for service and, inspired by the ideals of service for the common good, they responded nobly.

We must not confuse the service ideal with one's responsibility to himself. One must support himself and carry his own load first, else some one in society will have to carry it for him. Service for the club, for the community or for other organizations is *extra* after one's own work is done. We are coming to regard some kind of service for the common good as an essential part of citizenship in a democracy, where our happiness depends so vitally upon our working well together.

Jeremiah Smith, who was delegated by the United States to assist the government of Hungary in getting on a sound financial basis, was offered a gift of \$100,000 for his services. He refused both this gift and the offer of a decoration, declaring, "Your friendship and your gratitude are more to me than gifts and decorations." Donald Armstrong, one-time secretary of the New York State Young Farmer Association, when he said, "The opportunity to work in this association and to help make it a success

has meant more to me than any other experience I have ever had," caught the same spirit of public service which prompted Mr. Smith's inspiring statement. It was on the motion of this young man that the New York Association adopted as its motto, "We Grow As We Serve."

WHAT DOES THE FUTURE HOLD?

In closing this brief study we are in much the same position as a good farmer who takes his annual inventory to determine the progress he has made and who anticipates what the future holds. We have noted some of the suggestions and some of the principles which have come to us from the scientists who have studied our efforts to cooperate. In these last paragraphs let us consider what the uncertain future may hold for us.

First of all the men of this generation will admit, I think, that they have failed in many respects in working together in agriculture. Poor management, unfair competition, selfishness, misuse of the spirit of gain, unnecessary conflict between groups, poor leadership, prejudices among members and the like remain among us. To be sure great gains have been made in the study of the sciences of agricultural production and the management of cooperative business. As yet, however, we have scarcely scratched the surface of the problem of building right human relations. We of this generation admit to you that most of the problems of human engineering remain unsolved. Perhaps we are passing a few of them along to you in a worse state than when they came to us from our fathers.

The best that we can do is to indicate to you some of the solutions which seem to us to be most promising and most productive of results. This is what we have attempted to do in this volume. Let us summarize the suggestions which have been made.

Learning by doing.—The point was made that those traits of character such as integrity, a sense of justice and the common good, loyalty and the ideal of service are learned by practice. Our learning is much more effective when our practice succeeds. We further noted that the best place to learn such traits is under actual conditions similar to those in which these traits are to be used. The Associations of Young Farmers affiliated with the Future Farmers of America furnish an ideal means for young men to learn to cooperate. In fact without such a means you will have to learn to cooperate by the slow and more or less bungling means which we of this generation have used. This "trial and error" method is very costly in time and effort.

Combining our abilities.—In all kinds of cooperation the powers of those who work together for a common purpose should be organized. By means of constitutions, by-laws, regulations and duties of officials and the assignment of various types of service to be performed by members, enterprises are managed in an orderly manner. In an efficient organization members *respond* to the activities which are expected of them.

Leadership and membership.—Leadership and membership are opposite sides of the same shield. They are interdependent. It was suggested that leaders should have the right kind of knowledge and

experience for their work, should have the ability to persuade members to want better things and should be able to organize their work, delegate duties and supervise the responsibilities of others. Right relations between leaders and members is greatly strengthened by using the code of a true sportsman and by having faith in the possibilities of one's fellows.

Our conflicting opinions.—Frequently our opinions conflict as we deal with each other. We should encourage clear thinking on the problems which concern our groups. The best means at our disposal for settling differences of opinion which arise in our efforts to think clearly is the conference. We get best results from a conference when we strive to secure all of the right kinds of facts, when we strive to interpret these facts accurately and when we put aside our prejudices.

Right ideals.—Setting and holding to ideals of integrity, justice for all, service and placing the common good above personal gain and the like, are not only essential in cooperation but likewise they constitute the elements of sound character.

THE VALUE OF EDUCATION

Education is the most important means of solving our problems of working together. As we noted (p. 26) the aim of education is a useful and happy life for the learner. To realize this aim we must have as many of our wants satisfied as possible. To do this, two kinds of *changes* must take place; first we must change the world in which we live; and second, we must change ourselves. To realize this aim

of education, we of this generation are striving to aid you in acquiring not only knowledge and skill so that not only you may make a living in the world but also that you may acquire those attitudes and ideals which will enable you to satisfy your wants by striving to help others to realize their wants. Let us examine the effects of changes in the world about us and in ourselves.

The marvelous changes that we have brought about in material things are apparent on every hand. As we noted on page 3 these changes have come because we understand the laws of nature and have learned to apply them. Surely the multiple changes in our labor-saving machinery, our home comforts, our treatment of disease, our transportation and our ways of communicating with each other have satisfied our wants to a high degree. It is the task of education to assist us in controlling nature so that our wants may be realized. But education must go much farther—it must change us. Merely changing the world in which we live is only a part, and, indeed, a small part, of education. Unless we gain that knowledge and acquire those ideals which enable us to get along well with others, our education is incomplete.

In our Constitution we declare to preserve "the blessings of liberty." How fittingly the Declaration of Independence joins together the thoughts of liberty and "the pursuit of happiness." Surely these great ideas belong together since true happiness comes only with freedom. During the war we abolished several kings with their pomp and authority. In former days the king's authority was

supreme. Now in republics the people rule. True freedom cannot be secured by external restraint or regulation. It comes only from an internal mastery. It is the result of education which changes a man so that he knows how to act without external restraint.

“Let’s be free, let’s not be held down by old-fogy notions,” declared a group of boys. Tired of having their ideas, their energy and their interests restrained we heard them say, “We’re through with such authority, we’ll have our freedom.” Forthwith they embarked on a wild orgy of self-gratification. But their quest for freedom was soon cut off. They were on the wrong road. Their natures had not yet been rightly changed. The path they supposed to lead to freedom led only to disaster. Habits that controlled, diseases that pained, reputations that held them down, and characters that were hard to rebuild were high prices to pay for learning what freedom is not.

Our American freedom is a vital safeguard to our working well together. We strive to develop each personality in many desirable ways. We encourage freedom of thought, we wish to have opinions expressed freely, and we search diligently for new truth. The educated man makes his life and makes his living so that the desirable wants of his fellows are satisfied. By so doing his own wants are gratified in the highest degree.

The difficult and laborious part of man’s climb toward happiness and usefulness through the control of nature seems to be behind us. We have substituted the powers of nature for relentless physical

toil. Other new forces are already within our grasp. Machinery, home conveniences, good roads, radio, telephones, rural deliveries, improved schools and the like are the products of our effort to make living in the open country happier and more secure. There is much yet to hope for, but you of the next generation can give greater attention to cooperation for mutual betterment because of the good start that has already been made with scientific knowledge. You are freer to deal with the problems of cooperation because you will have greater command over the forces of nature than any other persons who have lived. Then, too, there are placed in your hands the tools with which to deal scientifically with the problems of production and orderly marketing, as well as the problems of organizing your efforts for the common good.

Perhaps your greatest source of gain in working together lies in your setting and holding right ideals. In this generation we seem to have been so confused with the rapid development of knowledge about nature and with the complex changes which have been wrought, that ideals have not been clearly established or else they have not been used as guides to our action. The development of knowledge about ourselves, the acquiring of right attitudes toward each other and using them in our daily living are matters of slow development. We pass on to you the challenge of changing yourselves so that growth shall continue, even though it may be slow.

Climbing far up Long's Peak in Estes National Park to the timber line, one's imagination is thrilled by the sight of the short stubby trees knotted and

twisted by the storms of centuries. They have withstood the onrush of every gale. My guide suggested, "If you are searching for wood that will stand stress and strain, cut it from one of these trees, for the storms have surely built their character." Traits, which build character, come like the physical qualities which enable those dwarf trees to withstand the hardships of their surroundings. As they have become changed to meet new conditions of living by building strong fibers, so our characters should be changed to meet the new demands made upon us, for as Edwin Markham suggests,

"We all are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

"Why build these cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows."

SUGGESTIONS FOR COUNSELORS

THE turning of public interest toward cooperation in agriculture does not insure the success of the movement. The effectiveness of cooperation among rural people in the future will depend upon how well the young people are trained in its principles and practices. Frequently farmers who have passed middle life find it difficult to change their point of view toward working with others and thus they resist the newer methods of doing business. At present there seems to be no greater challenge for the schools of vocational agriculture than to prepare students for the demands which will be made upon them in living and working together. These students find themselves at the threshold of adult life in a rural environment that has been almost revolutionized since the turn of the century. Often they are bewildered as they face the changing conditions in modern social and economic life. "The purpose of democracy," says the Commission on Reorganization of Secondary Education, "is so to organize society that each member may develop his personality primarily through activity designed for the well-being of his fellow members and of society as a whole. . . . Consequently, education in a democracy, both within and without the school, should develop in each individual the knowledge, interest, ideals, habits and power whereby he will find his place and use that place to shape both himself and

society toward ever nobler ends." The Associations of young farmers under the guidance of competent teachers constitute a strategic means of achieving such an objective in training young men for agricultural occupations.

Education is not preparation for life, it *is* life. Professor Dewey, our foremost American philosopher in education, has steadfastly held for this aim of education. He holds further that education is the active process of living happily and usefully, here and now. He puts the emphasis upon the *happiness* and the *usefulness* in living rather than upon *mere* living. Such living comes from wholehearted striving to satisfy our wants. Professor Dewey and others seem to think that if we disregard the wants of our pupils we reduce their interest and activities and arouse their resistance to learning. If on the other hand we relate our materials and methods of teaching to the wants which they experience we find them much more vigorous, interested and attentive. The responses which vocational pupils in agriculture are making to opportunities to maintain an organization of their own give satisfying evidence that their desires for cooperative activity are being gratified.

Counseling an organization of young men is a fine art. They should actually experience cooperative action. Such experience is of two sorts: passive and active. Passive experience comes to them much as one would break a bone, as one would be told certain facts or as one would read of the experiences of others. It is helpful to consider active experience as what one does by intent or by his own purpose. Each type of experience is a part of learning.

Effective learning takes place when students have used what others have experienced in order that they may accomplish purposes which they have set for themselves. When we present our adult-made and logically organized experience to our students too rapidly for them to digest in terms of active experience they develop a sort of mental indigestion. The wise counselor so guides the cooperative activities of his students that his judgment and experience are used by them in dealing wisely with each other.

This volume is intended as a guide to young farmers' organizations. The author has endeavored first, to select a series of life experiences of interest to young men of secondary school age, to illustrate situations which arise when persons strive to work together; second, to present the facts and principles of effective cooperation in narrative form in order to hold the interest of the readers; and third, to base the suggestions and recommendations for the young farmers as far as possible on the findings of scientific study.

It has seemed advisable to devote little space to the historical and business aspects of cooperation. Rather, emphasis has been placed upon the human relations which seem desirable in working together. Although the author has made an effort to present views which the results of scientific study would seem to justify, it has seemed undesirable to give details concerning scientific studies and results. The story, although it is made more readable and straightforward by this method, may seem too dogmatic. It is hoped that counselors will encourage vocational pupils to develop a critical attitude toward problems of cooperation.

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